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## In Our Summer Number

"Hampei Nagao—Man and Christian." The story of one of the world's great Christian laymen.

"Rural Reconstruction in Miyagi and Nagano Prefectures," by missionaries engaged in work in these districts.



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## Editorial Notes

### EVANGELISM

In a forthcoming number of *The Quarterly* we hope to publish a survey of Evangelism in Japan made by some well-qualified missionary. In preparation for this we invite our readers to send in to the Editor statements of their own views concerning this vital problem. The following two definitions published in a recent bulletin of the International Missionary Council may help to stimulate our thought in this connection:

*To evangelize is so to present Christ Jesus in the power of the Holy Spirit that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their King in the fellowship of His church.* (Statement by the Archbishop's Committee on Evangelism, Great Britain.)

*Evangelism is the presentation of Jesus Christ to those who are not Christians so that they will turn to Him and become His followers, or in other words, evangelism has as its aim winning men to Christ and all that may come to them, individually and socially, through Him.* (President Soper's Statement prepared for the American Committee on Evangelism.)

We in Japan may well ask ourselves whether as missionaries we are faithful in carrying out the evangelistic purpose of our com-

mission. The general impression of observers who visit this country is that our church life and missionary endeavors tend to flow too easily into conventional channels. Evangelism, especially, seems caught in a groove of big meetings and study classes. One campaign or movement succeeds another, a new inquirers' class takes the place of the last one, and the same small number of candidates come forward for baptism each year at Christmas and Pentecost.

To be more specific: Are we missionaries content to let the holding of classes and meetings take the place of the bringing of men into definite Christian discipleship? Are we content with transmitting Christian knowledge and ideals instead of urging men, in season and out of season, to become followers of Christ? Are we content with wielding "unconscious influence" when definite outspoken persuasion is needed? Do we accept too readily the presence of difficulties? Do we have faith in the power of the Holy Spirit to break down the barriers of reserve, family opposition, traditions and inertia which so often keep the Japanese from accepting Christ? Is too much of our time as missionaries spent in the nurture of Christians—which is properly the province of the church—rather than in reaching out for non-Christians? Has our appeal been too largely intellectual and too little a call for spiritual and moral renewal? Does prayer enter enough into our evangelistic work—prayer for and with those whom we hope to win for Christ? Do we emphasize sufficiently the necessity of personal work and "soul winning" when training young Christians?

In other words can we missionaries in Japan in 1937 reclaim for ourselves the lost radiance of Christian evangelism? The Editor will be happy to receive answers from a large number of missionaries to these and related important questions. A short expression of a deep conviction concerning one point will be more helpful than a mild opinion about all.

#### DEVOLUTION

This formidable word which in recent years has come to assume



such an important place in articles on the subject of Missions, is really not so terrifying as it sounds. (It describes the natural and inevitable process of turning over the responsibility for the Christianization of a land to the people upon whom that responsibility should rightly devolve.) That the process is not always a painless one will be seen by reading Mr. Brumbaugh's article in this number of *The Quarterly* and the comments thereon made by two well-known missionaries who attempt to hide their identity behind rather transparent pen names.

Discussions of this subject, however, are apt to lead to false conclusions unless viewed against the actual background of missionary life. In Japan where devolution has advanced farther than in any other land, the trials by the way are as nothing compared to the results already achieved. That the process of Devolution tests the brotherhood and Christian love of both the missionary and the Japanese Christian is very obvious at this stage. That it is leading to a new and creative experience of a co-fellowship in Christ in which distinctions of nationality and race are lost, is just beginning to emerge. That missionaries are discovering in the new relationships that have developed, opportunities for freedom in a more spiritual and effective service to the Japanese than under the old arrangements is the testimony of many who have not feared to face the situation squarely.

#### CHRISTIAN EDUCATION AGAIN

Since the publication in our Winter Number of the Editor's article on Japanese Christian schools, considerable additional material has come to hand regarding the actual situation of these institutions, material which in the main substantiates the arguments of that article. Most disquieting, however, is the news that a number of Mission Boards are beginning to look with dubious eyes upon the work of Christian education in this country.

There is a great danger that the Boards will judge too hastily with respect to their future participation in such schools. It is very easy to draw false analogies between Japanese Christian educational institutions and those of other Mission lands. Our schools

are in a class by themselves in that, conforming to the government standards and enjoying government recognition, many of them receiving government grants in aid yearly, they still enjoy the right of freedom of religious teaching and worship. Participating in patriotic rites, they manage to avoid conflict with the secular arm, which has brought the whole educational system of a large Mission in a nearby country into jeopardy. There are in Japan no magnificent school buildings, in which Western Christians have invested millions, but which now house only handfuls of students, and in which the privilege of religious teaching is not permitted. Large sums of Board money are not being given to the annual support of our schools. Most of them, in fact, had to follow too soon the doubtful policy of depending largely upon tuitions for their maintenance.

Why then is the enthusiasm of the Boards waxing cold? They are forced to cut down budgets at home, and they are finding that it is easier to raise money for definitely evangelistic projects than for schools. They are fearful that the entire secularization of these institutions will take place in a few years. They are afraid to face the appeals for funds for rebuilding and endowment which must inevitably come if most of our schools are to continue to do successful work.

As respects the first objection, it can easily be shown that the Christian schools of Japan are filling a necessary place in the Christian movement and in creating a favorable social reaction toward Christianity among the people at large. There is, furthermore, no reason to believe that, if put under Christian Japanese leadership, as suggested in the Editor's former article, they need fear secularization or a future conflict with the state. With respect to the final argument, it is undeniable that the greatest obstacle to the cause of Christian education in Japan is the lack of adequate buildings and of adequate endowment funds.

There is hardly a Christian school in Japan today but is engaged in raising funds for some purpose—for rebuilding, for endowment, or for the organization of holding companies. A few of these cam-



paigns are meeting with outstanding success, evidences of the independent spirit, the loyalty, and the determination of the constituencies built up by the schools. But most of them are facing the fact that without help from abroad it will be impossible at the same time to rebuild, create endowments, and secure adequate support. Any one they might be able to handle by themselves, but the three-fold task is too great.

The Christian schools of Japan still have need of missionary gifts: the gift of life, as shown in our former article; the gift of gold that the good work begun by Western missionaries sixty-five years ago may not be lost. Facing this unfinished task, the enthusiasm of the Boards *must* not be permitted to wax cold!

#### A SUGGESTION

Hosts of nurses are working in hospitals large and small, public and private, in doctors' houses and in the homes of patients. They vary from the highly trained nurses of St. Luke's International Hospital to quite low-class, inexperienced girls. But their status is rising and their number is immense. They are generally too busy to be easily reached by means of church or Bible class. What can we do for those who are still without Christ and without the high ideals of the Christian? In their hours off duty they are often tired and not inclined for difficult reading, but they would enjoy a refreshing story by one who understands their life and temptations and spiritual famine. A Christian novel, vivid enough to hold the interest, showing how a good nurse regards her vocation and how she may use her gifts and opportunities in the highest way, might have wide influence. The gospel way of salvation would of course come in. Many important practical hints of great value might be introduced, and an almost unlimited number of contacts formed with readers belonging to a company which includes some of the most unselfish and kindly women in Japan, but which also has in its ranks many in dire need of wise spiritual guidance. Who will write such a book? (*Amy C. Bosanquet*)

## Journeying on My Knees

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TOYOHICO KAGAWA

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Midnight—by my couch I kneel;  
Midday—by my chair I kneel;  
Praying for this land where I sojourn awhile.

“Lay hold on youth’s impetuous zeal,  
Their hearts atune to Thine,  
Almighty God! We pray Thee  
Resurrect Thy love in this fair land.

Subdue the troubles of the world,  
Remake us, Lord,  
That one for all and all for one may be,  
That to the earth Thy peace may come.”

This is my prayer in Kansas,  
And in Arizona too;  
Again in Tennessee I kneel;  
And here repeat in Iowa:

“Thou who mad’st the sun  
And this strange creature we call man,  
Reveal Thy power again;  
Redeem us all and take away the world’s distress.”

*(Iowa, February 24, 1936)*



# Why Gyo?

## Some Assumptions Behind Religious Practice in Japan

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TERASINA ROWELL

Ever since Luther made the "Word" central in Christianity there has been a tendency for the major religious activities of Protestantism to center about speaking—either preaching oneself or going to church to hear someone else speak. So it is an amazing experience for an American observer of religion to come to Japan and see all the things people do to express their religion. One can stand on any street corner and watch them go by: pilgrims under peaked straw hats beating drums, penitents with faces hid under deep straw baskets playing a plaintive *shakuhachi*, bare-footed Zen priests with their wide bowl-shaped hats and unmistakable audacious stride begging from door to door, bands of old women and men from the country visiting a temple festival . . . . . Religion to all of them seems to mean not speaking, not primarily even believing, but *gyo*<sup>1</sup>)—practice—a way of living, a way of dressing, something you do. It is convenient for the foreign observer that this is so, for it makes his language handicap less distressing (one cannot help wondering by contrast what sorts of Christian practice a Japanese who spoke no English would find to observe in America!), but he cannot be satisfied to look on from the outside. He wants to know their motives. Why do people do these things? What do they seek to accomplish?

As he looks below the fantastic Japanese headgear he begins to be struck by the similarity of these practices to many which were common in Mediaeval Christendom. Monks and penitents and

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(1) 行 ..—Act, or conduct, usually implying austerity or ascetic discipline.

pilgrims, performing *gyo* and needing no speech, were as familiar on the roads of Mediaeval Europe as in present-day Japan. And to visit Japan is like revisiting their world, a world gone forever in the West. One feels as if he were reliving St. Francis' Italy, where monks wed the Lady Poverty and begged their bread, where the Saint himself kissed a leper, where Saint Hilary "plunged into the icy waters of a well to cool the heat of his "fleshly concupiscence." Or it might be Chaucer's England, where spring lured folk out on pilgrimage, or France or Spain where the Madonnas of neighboring towns vied with each other in the joyous color of their festivals and the fame of their healing powers. The bronze patina of a famous Jizo at Koya San flashes the mind back to the sacred toe of St. Peter at Rome, rubbed to an identical patina by the faithful in search of the same healing and blessing. The names of the gods differ, but what people do to express their religion shows striking analogies on opposite sides of the globe. What they believe and what they say varies according to particular religious traditions; what they do seems to express some deep universal subconscious religious impulse.

The typical American Protestant is usually brought up to regard the external observances of religion as Pharisaical and hypocritical; but when faced with the all-but-universal practice of certain religious disciplines he may be tempted to wonder why American Christians alone avoid them. Why do we not do penance or go on pilgrimages or adopt "holy poverty!" Partly, no doubt, because we are Protestants, but also because we live in an industrial and capitalistic and secular world. Our doings, our way of life, our food and dress, are dictated by our neighbors or by advertisers. What do such things have to do with religion?

What indeed? Something of the Japanese conviction about this relationship may be gleaned from the following story of a youth of a century and a half ago who learned religion through *gyo*:<sup>(1)</sup>

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(1) "Learning by doing" has been the traditional method of education in many realms of Japanese life, as in fencing, flower-arrangement, and the tea ceremony, where the pupil comes to relate himself to the laws and harmony of the Universe through practice.



The story goes that Inouye Masakane, the wandering Ronin, having heard at Ise the sermons of Mizuno Namboku, a famous physiognomist of Kyoto, became his disciple and went to his headquarters in Kyoto for further instructions. But there he was taught only to eat simple meals and to wear a common simple dress. At first he thought this rather difficult and wondered what one could learn by such things, but since this was the teacher's order, he obeyed. One cup of mugi-rice was the limit of one meal, with some vegetable and pickle, and no other delicacy was allowed. He was taught to breathe very deeply into his abdomen. Rising early in the morning and getting water, and preparing fuel he did the work of a servant. Every day he was cleansed by the waterfall of Otowa at Kiyomizu, and at night he wrapped himself up in a very thin *futon*, and endured things that looked almost unendurable. He kept on doing that sort of thing for about half a year. Then strangely he began to receive benefits: on account of the simple meals his stomach was in good condition, his spirit healthy, and his spirit of laziness and indulgence automatically ceased. There was no more idea of seeking sumptuous food, no idea of desiring a beautiful house. His mind (*kokoro*) was naturally at ease. His heart was full and happy and it was very easy to restrain his behavior. Then he began to realize the loftiness of the blessing of father and mother and also the blessing of his teacher, and further he began to realize that all kinds of disease have their origin in mental worries and indulging in the seven desires, indulging in excessive meals, sumptuous eating, laziness, and not exercising one's body.

This system of religious discipline is worth analyzing, for though it is as old as the India of the Upanishads, when pupils practicing austerities and deep breathing, carried water and fuel for their teachers for long years without receiving any instruction in words, this method is actually being practiced by several new religious movements in Japan today.

The Taikojiku<sup>(1)</sup> Institute, for example, sends reformed radicals now seeking a more constructive way of life to a *Dojo* outside of Tokyo where they get up early, recite scripture, and do farming and cleaning work. Shuyodan followers perform various *gyo* which include religious setting-up-exercises at Shinto Shrines and

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(1) 大孝塾研究所

dancing about a sacred fire, but the center of their program for removing the tears and selfishness of the world is *misogi*—purification—which comprises not only the pouring of water but right food, deep breathing, and *geza*—humility or low work, typified in sweeping. Tenrikyo devotees get up early and do voluntary menial work in field and road, dressed in workmen's haori coats, and sweep shrines and temple-courtyards. Ittō-en members rise at five-thirty, put on their rude dark *hippari*, and clean house vigorously before the morning service. They live on unpolished rice and a few vegetables and pickle, and dedicate themselves to the work of servants, insisting, if you ask them questions about their philosophy, that you must live their life in order to understand.

Why should these all agree in subjecting their followers to a life of hardships, rude diet and costume, purification, and menial labor, and consider this way of life more important than any formal instruction?

The story of Inouye gives us a preliminary clue<sup>(1)</sup>. Spartan self-discipline and meager living have of course been associated with religion from time immemorial in most countries of the world, especially in India and in Christian monasticism, but in Japan because of Buddhism and the samurai heritage they are widely practiced not only by religious devotees but by laymen,—notably by school-boys during the Great Cold. And why? Let us analyze what happened to Inouye in the course of his discipline. His desires ceased and therewith "his mind became naturally at ease." Socrates once said, "To want nothing is to resemble the gods;" and the Buddha similarly came to the conclusion that the root of all human suffering is in our being attached to things. Hence to learn not to want, to learn to do without, is a major step on the road to Enlightenment. But no one can do this for another. It cannot be learned through the words of a teacher nor from

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(1) The material on the Shuyodan movement, including the story cited above, was secured through the courtesy of an extended interview with Mr. Monzo Hasunuma, Mr. Hitoshi Miyata, Mr. Chiaki Shiratsuchi, and Mr. Kisogi Fukushima, to whom the writer is greatly indebted for the privilege of this first-hand contact.



books because it is not fundamentally an intellectual matter. It demands a training of the will, which must be cultivated through practice. This is why austerities and privations are more important than instruction: they discipline the will, and through them the pupil learns by experience not only the Buddhist "Truth" but how to live the Buddhist "Way."

Voluntary privation in food and raiment may spring also, however, from another motive which does not appear in the story of Inouye, but which has governed the way of life of many of Japan's national heroes. That motive is sympathy, or unwillingness to enjoy luxuries which all may not share. In such a spirit Ninomiya Sontoku went about the country restoring village economic and moral life, wearing the cotton garb of the meanest peasant and unwilling to eat more than a bowl of rice gruel until all the people should be able to have more. Every school child is familiar likewise with the story of the Emperor Nintoku who remitted the taxes and let the palace become dilapidated until the people could again afford fuel, and smoke rose once more from the chimneys of Osaka. It may be significant that the heroes whom American boys are brought up to admire and imitate are in the main poor boys who became rich, while Japanese school-books tell many tales of noble and privileged persons who voluntarily became poor! The strength of this old Japanese samurai tradition of honorable poverty and contempt for luxury explains a good deal of Japan's moral condemnation of western material civilization with its wealth and comforts.

This *gyo* of voluntary poverty and adopting the standard of living of the poorest is being practiced by many of our most influential modern prophets. Gandhi, Muriel Lester, and many unknown radicals believe that it is robbery for any to have more than they need while some are in want, and they live according to this conviction. They too are *gyoja* or "practicers." Even in the West we cannot help recognizing the power of such personal practice, but the Orient has always regarded as basic and primary such sincerity in living one's convictions in personal life. "One man who is utterly sincere can move mountains and hills and even the gods

themselves." One must start with himself—purify his own heart and rectify his own conduct. Then others will follow the example of his practice, and gradually his family, his village, the whole country even will be renovated.

This conviction gives a clue to the importance ascribed to purification among the disciplines we have been trying to understand. In the West we hardly believe that what one man does by himself or to himself can have much bearing upon his effectiveness in economic reform. We conceive of historical forces so largely in secular and social terms, in terms of organizations, that it seems to us quite fantastic to read how, for example, Ninomiya Sontoku went off to a mountain shrine to fast and purify himself, when the officials of the province he had been asked to reform sought their own graft and made his work impossible! Strange action for a supposedly realistic economic reformer of Tokugawa times! And still stranger is it to read in 1937 of striking geishas on Shigisan purifying themselves every morning at three o'clock in cold well water before praying for the success of their cause! What assumptions are back of such extraordinary *gyo*?

Ritual purification was familiar in Judaism and still plays a large part in Hinduism, but in Japan because of the central place of purity in the old native Shinto it has been uniquely preserved and moralized and has entered into the rituals of lay life. Artists and artisans for example still dedicate and prepare body and spirit for work in a religious spirit by purification, much as knights in Mediaeval Europe used to practice fast and vigil before setting out on holy and perilous quests. Swordsmiths, shrine-builders, carpenters of the Imperial Household, to this day purify themselves with a ceremonial bath, and dress in white garments before starting their work, which thus becomes a sacrament. An insight into this inner meaning of purification is given by the following quaint English document in the Kiyomizu temple of Ueno Park, explaining how the Buddhist image enshrined there was made.

"We may imagine that the maker perhaps might successfully convey his



definite pious conception on this idol if he would devote himself to his work in an impassive state of mind aparting from all of bias and infatuation. Writer believe this strongly. Almost of all Buddha's statues in our country are the masterpiece of such a pious priest. He would abstain from food and strengthen his piety dashing himself with a cascade while he is making the statue. Thus they would make themselves an incarnate Buddha undertaking themselves most intolerable distress as the human being.

"He who had experienced such excessive distress and pain ought not to take subjective view of other's pain and distress. Necessarily he will sympathize with such unhappy men. As the result, he could have deep mercy on the populace indiscriminately. He would never hate the sinner as he could know the motive of his sin. In such a case, his spirit would not be that of man. Indeed, his idea would be that of Buddha who will relieve the people from all of their distress and pain. Accordingly the idols which were made by such excessive self-mortification of the makers, ought to be inspired a spirit of Buddha. If so, the mystery which it has had, may be a matter of fact. However, it may be said that only he who is serving near by it day and night and is charmed by its holy appearance, may inspire the spirit of the maker . . . . . I write this history acknowledging this fact."

(Toyosaburo Oaki)

This Buddhist purification to "strengthen one's piety" illustrates not only religious dedication to one's task, but also the vestiges of a very ancient belief in the almost magical power of ascetic devotion, a belief which has played a large part in Hindu asceticism and which has doubtless been one of the major motives impelling men to undertake *gyo* in the past.

The Shinto stress upon purification, however, follows as a natural corollary of their theory of human nature. As explained by the Shuyodan the assumptions are as follows: man's true nature is good and "bright"; every individual is a radiation of *kami* and shares in the divine spirit. But in most people this spirit is tarnished or clouded with "dust;" it must be cleared off by purification, so that its original brightness and purity may come out, restoring one to the pure and immaculate state of a child.<sup>(1)</sup> Some Buddhist sects teach similarly that man's original nature is the en-

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(1) The Shuyodan goes on to explain that when you reach this state and get back the spirit of an infant, the light within you is brought out and you can work out the mission of the Japanese nation to make the world friendly and at peace.

lightened Buddha-nature, which has become clouded with dust and needs only to be cleared—by meditation, however, rather than by purification—in order to awaken.

This conception of a 'natural' or childlike state as the ideal (the New Testament parallel leaps to the eyes) gives a further clue to the disparagement of formal teachings, and to the primitivism and anti-rationalism of some of the modern movements. They consider that intellectual doctrines only hinder the process of religious awakening, for it comes from inside and is a matter not of learning anything but rather of emptying the mind! Since the pupil already has the "original bright spirit" or Buddha-nature within himself, it is not necessary to put anything into him. The teacher can only help show him the way to "remove the dust" through his own practice.

And in this clearing process, outward acts and outward cleansing play an important part. The Japanese have never differentiated as we do between body and spirit, so it seems to them natural that inner purification may come through the body. Is this notion entirely fantastic? Does not a cold shower invigorate the whole self—skin and blood and nerves and the spirit in which one faces the day? And is there not a deep psychological inter-relationship between cleanliness and "morale?" Cleanliness and order in personal and household life seem not only to reflect a clear and orderly mind but to help to maintain it.

This primitive but not unfounded Japanese intuition of the spiritual value of physical cleanliness is perhaps one reason why modern devotees may be seen undertaking "sacred sweeping" in road and temple and in still dirtier places. This *gyo* like those which we have already discussed has some basis in lay life, in the sweeping of the paths in patterns and in the ritual sweeping of the tea-ceremony room. It may also have some connection with the before-mentioned Oriental conviction, that the first step toward cleaning up one's village and national life is to clean up one's immediate environment! But a deeper motive is the desire to do *gezagyo*—practice of humility, low work, dirty work, servants'



work.

Only some such combination of ideas can help to account for the otherwise extraordinary phenomenon that the founders of two well-known contemporary religious movements immediately after their "revelation" or "realization" set to work, not preaching but mopping! Not even artistic sweeping, but downright dirty work. They got down on their knees, not to pray but to scrub!

Mr. Hasunuma, founder of the Shuyodan, came through an experience of despair into an illumination or revelation that he was called to help the Emperor in His holy mission of wiping out the tears of suffering people in all the world. But he was practical enough to realize that he could not wipe out all the tears at once. And he believed the saying of Mencius:

"People discuss about the universe. But the root of the universe is the country. The root of the country is the family. The root of the family is the self."

So he started from his immediate environment. The halls of the dormitory where he was living in Aoyama Gakuin were very dirty, so he started wiping them up, doing *gezagyo*. At first he was ridiculed, but as he kept on, his hands swelling and bleeding on the cold mornings, other students were moved to apologize and join him, until their hall became one of the cleanest in the country.

Similarly Nishida Tenko, founder of Ittō-en<sup>(1)</sup>, came out of his fasting and despair into a revelation that selfless mutual helpfulness which asks no reward, is the very heart of the Universe. And what did he do first? He set to work cleaning up the filthy backyard of a house in the neighborhood! Later he was amazed to discover how the whole household had realized newness of life through his action. From that his influence spread until now several hundred of his companions, in their workmen's garb, "do the work of servants" all over Japan and in Manchuria.

Why does such menial work play so large a role in these modern movements? Not only because cleanliness is part of religion in

(1) For further details, see article by C. B. Olds, in this magazine, Vol. VIII, No. 2, Spring, 1933.

Japan but because "going and doing the work of servants" roots out pride of birth and wealth and intellect, and cultivates humility through actually "making oneself low" in practice and thus "stripping off all worldly distinctions."

As we saw above in the case of a life of voluntary poverty and meager food and clothing, so here we find again that an old religious *gyo* may have revolutionary implications in relation to the social and economic problems vexing the world today. Wherever a modern *gyoja* eats and dresses as the poorest, and shares the meanest work, a classless brotherhood is realized now in our midst. Long ago the Founder of an older oriental religion spoke of the necessity of our all becoming servants if we would bring in the Kingdom of Heaven, which "cometh not with observation." And he set an example in the small things of the life of the disciples by himself washing their dusty feet when they came in from the road—a *gezagyo* which can be visualized much better in Japan than in present-day well-paved and on the whole well-shod America! An insignificant action from the point of view of history and economic movements, but the Orient may not be wrong in believing that the effects of the smallest practice may be incalculable!







The late Kiyoshi Yabe and Mrs. Yabe



# Kiyoshi Yabe—Embodiment of the Pioneer Spirit

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TETSUTARO ARIGA AND TOYOHICO KAGAWA

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## I. Life of Kiyoshi Yabe

The district of Aizu, some one hundred and fifty miles north of Tokyo, is renowned for the sturdiness of its inhabitants. At the time of the Meiji Restoration they were the last to submit to the new regime. As their castle, standing on the hill of Iimori was besieged by the Imperial army, they withstood bravely; not only regular warriors but even women and children taking part in the fighting. The pathetic story of Byakkotai, the band of sixteen boys of fifteen or sixteen years of age, all ending their own lives after the manner of true samurai, is still often told today.

To this district the church in Japan owes Kajinosuke Ibuka, president emeritus of Meiji Gakuin, Mayuki Imaizumi, pastor of the Tamon Congregational Church, and some other younger leaders, including Kiyoshi Yabe, to whom this article is dedicated.

Unlike the earlier leaders of Japanese Christianity, who almost invariably belonged to samurai families, Kiyoshi Yabe was born as a farmer's son. It was on July 4, 1884—a strange coincidence for this life-long friend of America—that his parents rejoiced over the arrival of their first son and the news was proclaimed all over the quiet village of Funahiki which contained altogether only twenty-seven households.

Kiichi, as his father was called, was no ordinary farmer, however. Being the best educated man of the village, he assumed the leadership of its life in every way. He taught in the school. He

introduced the kerosene lamp to the village. For some years the clock in his house was the only one in the whole community. It is quite natural, then, that he should have determined to give his son a good education. Kiyoshi, on his graduation from primary school, was sent to Aizu Middle School in the suburbs of Wakamatsu. For the first time in his life he came out from the deep valley of Funahiki and found himself in a wider world. He enjoyed adding new experiences day by day; his ambitions grew and his prospects seemed to him all very bright, indeed.

But then quite suddenly his youthful dreams were shattered. Trying to give all of his five sons the best possible education, his father had started a lumber business in order to secure more income, but it proved to be an utter failure. He had to inform his first son not to expect from him any more remittances. Kiyoshi was then heart-sick. He was entirely disheartened. It was at this moment that he came in contact with Christianity. He happened to visit the newly opened Adventist Church in Wakamatsu City and came to know its pastor Matsukawa and his assistant Noma. "The life of those Christians under the leadership of the two teachers was permeated with love; their fellowship was as warm as in one family; they all seemed to me to be exemplifying a heavenly society. I had never dreamed there should exist upon earth such a group of blessed saints. I was led to the gate of faith through the lives of those Christians," so wrote Kiyoshi thirty years later in his "Reminiscences."

Having been baptized and received into the Adventist Church, he at once decided to dedicate himself to the work of evangelism. His father admonished him to wait and think awhile, but Kiyoshi, now an ardent believer in the speedy coming of the Lord, could not listen to such a word. Finding but seventy-five sen in his pocket, while railroad fare would cost him ¥2.70 to go to Tokyo, he walked all of the 150 miles to the capital for the purpose of entering a little Adventist training school there.

Although he did not permanently stay in the Adventist Church (while in America he joined the United Brethren Church), some



of the features of its faith left their indeblible marks upon his mind. Among them was that spirit of impatience which did not let him wait and brood whenever he saw that something must be done. He also retained the self-denying evangelistic zeal he had learned from Matsukawa and Noma. But still more significant is the fact that he accepted the position of absolute pacifism and thus became a conscientious objector.

Early in 1905, that is, the second year of the Russo-Japanese War, Kiyoshi received a summons to the colors. But he refused; so was tried and sentenced to two months' imprisonment. The sentence was surprisingly light, for both Kiyoshi and his folks at home believed that he would be shot at once. After his release, he had to serve as a hospital orderly, but the war soon came to an end.

The stormy days were now over for the nation as well as for Kiyoshi himself. He rested for a while at his old home in Funahiki, but then a new vision came to him. It was yet vague, but he somehow got the idea of some day establishing a free hospital for the poor. In order to prepare himself for the work and, still more, to seek some new experiences, he went over to America in 1906.

On his arrival there, he happened to find a job in Dayton, Ohio. He could thus earn barely enough income to study in a high school. But toward the end of 1907 he was attacked with scarlet fever and was sent to a hospital. J. Edgar Knipp, a returned missionary from Japan, then educational secretary of the Foreign Missionary Society of the United Brethren Church, visited him often. One day he told Kiyoshi that he had just received the news that a young missionary had died in Otsu of the same disease as Kiyoshi was convalescing from.

It sounded like a new revelation to him. He made up his mind to take up the work that the American young man had left undone on the shore of Lake Biwa. But now he is not so unreasonably impatient as he used to be. He is willing to take time for better equipping himself for his work. He entered Otterbein College, Westerville, O., and after finishing the B.S. course, he went to the University of Chicago, where he got his B. D. and M. A. degrees.

Yabe himself called this period of his life his "New Testament" in contrast with his Adventist days or "Old Testament." He now learned a scientific approach to theology and deemed it necessary to throw off the yoke of literalism. So when he comes back to his home-land in 1915 he is ready to start a new type of Christian work. He is not going to impose upon others some ready-made ideas. He wants now to experiment with religion and its applications as sincerely as a scientist does with his objects of study.

Together with the Knipps who came back to their old field and with the help of his devoted wife Shunko he continued his experimental work for twenty years until his soul was summoned to heaven on August 26, 1935.

With his inborn Aizu spirit, with that evangelistic zeal early inspired by the Adventist preachers, he fought and overcame many an obstacle. He founded churches, Sunday Schools and kindergartens in Zeze, Otsu and vicinity. He was a pioneer in religious education work in Japan. Through his summer camps for boys and girls and his Summer Training School for S. S. Teachers at Zeze his influence was felt all over Japan. Even the Shinshu Buddhist headquarters in Kyoto made it part of their annual program to invite him to lecture on Religious Education.

He was also a pioneer in rural evangelism. In 1926 he organized together with Kagawa and Sugiyama the Rural Evangelistic Association of Japan. In these and many other fields he was not afraid of experimenting with new ideas. When he died, there was organized a Christian cooperative cemetery on a hillside facing beautiful Lake Biwa. At the burial some one whispered, "Well, Yabe is a pioneer even after his death!"

Yabe was a man of prayer. He prayed not only for his individual friends but for the whole nation; not only for his own denomination but for all the Christian churches. Above all, he prayed ardently for the peace of the world. As a realistic theologian he seems to have modified his first absolutist position, but his concern for the matter of peace increased rather than decreased as time went on. While in the United States he was a good interpreter of Japan to



the people there. After his return home he considered it as part of his duty to promote Japanese-American friendship by interpreting America to his compatriots. He believed in a friendly relationship with China and when the Manchurian incident broke out he was much distressed. He woke up as early as 1 or 2 o'clock in the morning and prayed for hours. That at least partly accounts for the break-down of his health. He always kept a globe on his desk as a reminder of the world at large.

Some of his friends regretted that he did not confine his efforts within the fold of a single church. He was criticized because his theology was too liberal, that he was not evangelical in the sense of being dogmatic. But perhaps we should better be able to appreciate his career if we see in him a rare combination of evangelistic fervor and scientific spirit, loyalty to his own church and locality, and breadth of outlook, patriotic passion and the love of mankind. If we review his life, who can refuse to recognize in him a genuine disciple of Jesus?

*(Tetsutaro Ariga)*

## II. Kiyoshi Yabe the Pioneer

Kiyoshi Yabe was the first conscientious objector in Japan. He was willing even to go to prison on that account.

He laid great emphasis upon the importance of rural evangelism, he was a pioneer in the training of Sunday School teachers under interdenominational auspices, he was the first advocate of rural peasant gospel schools, he was an ardent promoter of the reconstruction of society, he was a person who was always smiling, he had a vital experience of Christ and was a true-blue disciple of His.

In all probability for him the distance between earth and heaven was not so very great. What I mean is that he had discovered the short-cut to heaven because he always obeyed his conscience without reserve. Whenever I met Kiyoshi Yabe I always felt as if I had entered a flower garden, as if I had seen a beautiful, bright dahlia reflecting the rays of the sun. He was a complete Christian,

a gem in the crown of Christ.

After he had been in prison as a conscientious objector, from the recesses of mountainous Aizu he went abroad to study in America. And there the persevering, enduring, untiring spirit of Aizu was strengthened and deepened by the spirit of the Pilgrim Fathers. On that account he was forebearing, patient with people, untiring, and led an active strenuous life. In fact was there any one who ever came in touch with him who did not receive light and warmth from him?

I was associated with him for over twenty years, and among the many religious workers of Japan I have hardly ever seen any character as loveable as his. While it is true that in the world of thought he did not rank as a great thinker and the authors did not include him among their number, and even in Christian circles he was not given a high official position, among those who knew him such things did not make any difference. For instance, an ex-convict did not consider it too far to travel several hundred miles to his quiet home along the shores of Lake Biwa in order to ask to be baptized by him.

He knew people. When he discovered a fine young man, even though he might fail in an undertaking, Mr. Yabe did not give him up.

If I should be asked who in Japan was like that ideal pastor of whom the English poet Goldsmith wrote in "The Vicar of Wakefield", I should not hesitate to answer, "Kiyoshi Yabe."

The persons on whose lips we hear the word "peace," are many, but how many are there who go right forward in promoting the peace movement, obeying God and their conscience, even though they must cast aside reputation, position, relatives, and go contrary to the customs and standards of their community? But Kiyoshi Yabe at the time of the Russo-Japanese war early took the road of the conscientious objector. Truly what is needed in Japan is not the man who explains the truth, but the man who practices it.

He transformed a theatre into a church building. It is now Zeze



Church. I greatly admired that happy idea. In that theatre was a revolving stage. Kiyoshi Yabe knew well the revolving stage of human life. Even though it meant giving up everything to God, he had the noble experience of making the shift from selfishness to the cross, from man to God, from earth to heaven. If one were looking for some one to ask about plans for enlarging and extending Christian work, the person to ask was Kiyoshi Yabe. He rejoiced over the success of others. He gladly helped the work of others without any thought of envy or a sense of superiority.

He was connected with a denomination, but he was not confined by his denomination; he was broader than a denomination, but he loved the denomination to which he belonged. Truly he had the power to change a theatre into a church.

Yes, it is a fact that the index of his whole life is to be seen in his constant, untiring efforts to raise this vulgar, unrefined world up to the very highest place. It was for this that he choose that hard, difficult Shiga Province as the field of his Christian work and there he died.

One thinks if only he could have lived a little longer, it would have been fine, but in all probability it was necessary for him also to go to heaven. One dare not stop him. There are persons like Christ who after they die cause a great work to be done. And so Kiyoshi Yabe also, because he drank deeply of the spirit of Christ will doubtless do a great work after his death.

There is only one thing that I regret. That is that I can no longer hear news of the Peasant Gospel School held every year in the deep snow season at the foot of Mt. Bantai. (This is a well known mountain not far from Mr. Yabe's birthplace). Every year, trudging through the deep snow of February he returned to that highland where the farmers are living in that retired place in the midst of poverty and distress, and inspired the young men with a love for the soil, a love for their neighbors, and a love for God. Knowing my very deep interest in the regeneration of the mountain villages he always without fail sent me a detailed report of what he had done for them. The year before last and last year I

received it. When I think that from now on I shall no longer hear such good news, I feel as if I had lost a stanza of a poem.

Without doubt there was something for Kiyoshi Yabe to do in heaven and on that account he went, but his going is a great loss to the work of the Kingdom of God in Japan. When the temple of his spirit was just on the point of being completed, at that age the Most Holy One called him higher,—he leaving behind many plans still not carried out.

But it is my firm belief that Kiyoshi Yabe after going to heaven will surely cause his plans to be carried out through others. I think that the recently published story of his life<sup>(1)</sup> will be of some service in exerting such influence. (*Toyohiko Kagawa*)

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(1) "Kiyoshi Yabe" by T. Tamura. Nichiyo Sekaisha, Osaka. Price ¥1.30, postage 10 sen. May be purchased at the Kyo Bun Kwan.

# Missionaries Look at Devolution

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T. T. BRUMBAUGH

"J. EDWARDS"

"J. KNOX"

My first lesson in missionary devolution was a bad blow to my perhaps inflated sense of worth as a young missionary in Japan. We had been in the country but a few months and been appointed to a new post where church and school adjoining were celebrating their fiftieth anniversary. This was of course in reality a celebration of the beginning of missionary work in that community, since the churches and schools in the early days of Christian endeavor in Japan were almost invariably organized around the missionary. We the half dozen missionaries there at the time were therefore expecting and prepared to have some part in the anniversary of work our predecessors had started and which to some extent we were helping to carry on. It came somewhat of a surprise consequently when we were told our share in the observance, other than an occasional benediction pronounced, would be the providing of an European dinner for the one hundred or more guests present on the occasion. This was not without its auspicious aspect, however, for it demonstrated to the new and young missionary that we had arrived at a day in missions and evangelism in Japan in which the Japanese Christians were able to perform almost all of the usual functions of the church as it had been established by our predecessors, and that if the missionary was to prove his worth to the cause of Christ in this land it must be in a field in which the Japanese were not yet active and proficient.

That was more than ten years ago and the observation then made has grown to a conviction in this writer's mind. Two phases there are to this conviction with respect to missionary work with



the so-called younger churches in non-Christian lands: on the one hand there is ever less and less need for foreign missionaries to do the things which Christian pastors and workers of the established church have learned to do among their own people better than a foreigner possibly can; yet on the other hand there are abundant places and opportunities for missionaries who are alert and able to supplement the efforts of Christian nationals, sometimes in relation to the already established work of the church but more often in new and perhaps as yet unrecognized spheres of Christian service.

Manifold examples of supplementary service within the accepted activities of the church might be cited: in Christian schools, in social service, in rural evangelism and the like where missionaries are making themselves indispensable. And of the less recognized type of missionary work mention may be made of temperance and purity movements, student evangelism, the production of Christian literature, newspaper evangelism, leadership in developing Christian cooperatives, peace work, etc.

The history of the church's development is a constant repetition of such pioneering in new frontiers of Christian thought and activity, and the pioneers of the ages could all testify to the heart-ache they have suffered in not having their efforts honored until it was too late to bring them cheer in this life. Especially is this the history of devolution, and indeed of evolution in missionary endeavor. To be sure, only those possessed of divine grace and stout hearts can allow themselves to be relegated to the background in one field or service while at the same time finding important things to be done in some entirely different sphere of human relationships. Yet this is not only possible but it is the sole road of progress both material and spiritual in this world.

How difficult it is to comprehend this and yet how essential in missionary service may be illustrated by the example of a Presbyterian missionary in Japan who some years ago expressed to the writer grave fear lest proposed changes in the church of that denomination in this country by taking away from the missionary all

administrative prerogatives in the native church should drive foreign workers out for lack of anything constructive to do. He now reports that the past few years of Christian witness among the Japanese without heavy financial and executive responsibilities have been the richest in his career both from the viewpoint of fruitage and in his own personal experience. One is also reminded that when in 1907 the Japan Methodist Church became a national ecclesiastical body, some workers of the cooperating missions of the Canadian, Northern and Southern Methodist churches felt there was no place left for the foreign worker and went home. Now, thirty years after the founding of the national church, there are more missionaries of these three bodies working within the structure of Japanese Methodism than there were at the time of the national merger.

Yet very bitter indeed are some of the pills of humility and even of humiliation that must be swallowed. It is difficult for some to see the steady reduction in the proportion of missionaries to that of Japanese on directors' boards in Christian schools which our missions have founded and nurtured to adolescence; it is worse to see a new primary school set up in the very grounds of the old mission school without even one missionary on its board of directors. It goes down rather hard to have committees set up without missionary representation to carry on work that has long been entrusted to your mission; it is a more bitter experience to have a great denomination elect eighty delegates to its general conference without including one representative of the mission which is contributing most in both money and personnel to the life of that church. And it is the height of humiliation to have a National Christian Council which is dependent on mission support and co-operation and whose membership is at least one-fourth composed of missionaries set up an official commission on church union without a single mission representative.

Yet the church moves on and the missionary, if he is one who would minister rather than be ministered to, finds a place and a vital one somewhere in the structure thereof, or may be in the

periphery. And as he proceeds to do his bit cheerfully and humbly, he is surprised to find himself honored and respected by his church and his churchmen beyond his merit. Both within the church and without, often in most unexpected circles, will be found the fruits of his labor; and some day, perhaps too late for him to appreciate it, there will be recognition of that which he has sponsored with a lone hand, and even eventual incorporation of it within the church as one of its proper emphases and responsibilities.

The greatest needs in missionaries today are humility, patience and perseverance. Granted these, there is psychological groundwork for essential devolution in administrative prerogatives without sacrificing in the least the capacity for loving and serving those whose awakening to consciousness of the Kingdom will eventually make the missionary's efforts in a particular sphere quite dispensable.

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#### A CONVERSATION ARISING FROM THE ABOVE ARTICLE

- J. Edwards.* Well, Brumbaugh's paper shows very clearly the emotional aspect of Devolution. It is a process that causes heartaches and mental struggle on the part of missionaries. "Bitter indeed are some of the pills of humility and humiliation that must be swallowed."
- J. Knox.* Yes, but there is an emotional coloring to the other side also. It is a blow to national and racial pride to have the Christianization of your own country directed by foreigners, and there probably is a hang-over of resentment in a good many Japanese minds from the old days of missionary domination.
- J. Edwards.* Quite so, but the problem can't be dismissed as emotion only. The place of the missionary in a country like Japan is an important question. If full administrative responsibility devolves upon the Japanese, what is there left for the missionary to do?
- J. Knox.* Brumbaugh answers that rather clearly doesn't he?



(*Reads*) "If the missionary is to prove his worth to the cause of Christ in this land it must be in a field in which the Japanese are not yet active and proficient." Supplementary service, he calls it.

*J. Edwards.* That may be true, but will the home church want to send young men and women out here for supplementary service "on the periphery" of the church? I don't think it will. And I don't believe it's fair to send a young missionary out here knowing that he will have to struggle for recognition from the church, take bitter pills of humiliation and in the end be pleasantly surprised if he finds himself honored and respected.

*J. Knox.* That problem would be easily settled if the church would only indicate to the Boards what type of worker it wants, specialists in rural evangelism, student workers, or what have you. That's the way Kagawa does . . . . .

*J. Edwards.* And that's just what the church doesn't do. I really don't think the church likes to feel that it is dependent on help from abroad. What did the N. C. C. say in 1935? (*Reads*)

"The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire. Diplomacy education, commerce, industry go forward through Japanese initiative. Why not the church? Mission organizations and missionaries should act from an irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. Regarding policies for evangelism in Japan we believe that the Japanese Church in the main should take the initiative."

*J. Knox.* That's pretty clear, isn't it? "Come if you must, but if you come, you must be content to take direction from the church.

*J. Edwards.* Yes, and the Japanese leaders are quite right about it. They know best how to evangelize their own people.

*J. Knox.* Do they? One of the strongest criticisms I have of the church is that it is more interested in extending its own organization than reaching the unreached. A few men like Kagawa may have a missionary vision, but on the whole our churchmen

are pretty ecclesiastical, don't you think?

*J. Edwards.* I shouldn't like to say—not for publication at any rate.

*J. Knox.* And furthermore, in my denomination the leaders have very little sympathy with the desire of young missionaries to experiment, specialize, and do things in a “field in which the Japanese are not yet active and proficient.” There are certain conventional methods, and the young missionary is supposed to follow them.

*J. Edwards.* Well, why shouldn't he?

*J. Knox.* Yes, why shouldn't he? But that doesn't leave much room in the devolved church for young specialists in student work, religious education or social service.

*J. Edwards.* No, it doesn't, but . . . .

*J. Knox.* And does the church really recognize the missionaries who are doing the type of old-line evangelistic work which it does approve of? The problem of Devolution isn't simply that missionaries are giving up administrative responsibilities. They should have done that a long time ago. It's the lack of appreciation on the part of the church for the work that the “devolved” missionaries are doing—that's what hurts. Why doesn't the church use its missionaries more, call on them oftener for service, make them feel as if they were necessary? Now, in my denomination . . . .

*J. Edwards.* Yes, yes, I know. You have any number of well-qualified men who are wondering if they are really needed or wanted.

*J. Knox.* Well, I shouldn't put it that baldly.

*J. Edwards.* I've heard you say it before, and it shows that after all there is too much emotion tied up in the whole matter. Now, my opinion is that if a man really has an irresistible sense of mission and feels that he has a contribution to make, he won't care whether the church appreciates him or not.

*J. Knox.* Perhaps that's what the N. C. C. means by “impelling urge.”

*J. Edwards.* Perhaps so.

*J. Knox.* And I think they've hit the point there exactly. We have

to be more positive. The missionary motive in the home church has been watered down too much. Supplementary service on the periphery may be all right for us old boys who have been devolved recently, but it won't bring young people to the field. In my opinion the missionary motive is sustained by the appeal of direct evangelism—reaching the unreached, and all that. You can never sustain missionary interest at home if you ask young men to come out here to teach English, work for temperance or Christian Literature, or do other things that don't bear directly on bringing men to Christ.

*J. Edwards.* Perhaps you're right, but I don't see what that has to do with Devolution.

*J. Knox.* It has a lot to do with the impelling urge, and according to the Japanese Church the impelling urge has a lot to do with the kind of work missionaries will be welcome to do here after Devolution.

*J. Edwards.* All right, then. I'll accept your impelling urge if you insist.

*J. Knox.* Well, you better accept it—as Carlyle said about the universe. For without it—and a great deal more impelling urge than we have been showing in recent years—we cannot expect many more missionaries to come to Japan.

*J. Edwards.* Why, you talk as if the Boards were going to keep on sending missionaries out here! Now the Disciples and the American Board . . . .

*J. Knox.* I know, I know. I've heard all that before! But the way I look at it is this: Missionaries with the positive urge will always be coming to Japan, and if the big Boards don't send them, the Supralapsarian Wesleyan New Connection and similar bodies will. So long as such a large part of Japan is as yet untouched for the Kingdom, and so long as the existing church is so small and so weak, missionaries will come, should come, to Japan.

*J. Edwards.* Whether they are wanted or not?

*J. Knox.* Whether they are wanted or not.



*J. Edwards.* To do what sort of work?

*J. Knox.* Anything. Anything, provided they have that impelling urge.

*J. Edwards.* And are content to work in, for, and under the Japanese church!

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### HEAD IN THE AIR

Give a man a gun,

See him strut;

Chest well out,

Head in the air!

But . . . . .

I doubt,

How much a weary world will bear!

*Sneed Ogburn*

# Professor Kan on Barthianism

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EGON HESSEL

The question of why so many Japanese Christian leaders turn "Barthian" is still unanswered so far as many missionaries and Japanese pastors are concerned. Critics may even be heard saying that this or that person has "gone Barthian" because of some particular opportunity offered him. To clear up this phenomenon—which is a problem not only of Japan, but rather of all of Europe as well—it is useful to read the heavy volume of "Theologische Aufsätze"<sup>1</sup> which was dedicated to Dr. Karl Barth by his disciples and scholar friends on the occasion of his fiftieth birthday in the summer of 1936. The contents of this volume of more than 600 pages are interesting both from the theological viewpoint as well as from the viewpoint of the whole church situation on the Continent and in England.

I want to give here only a short extract from the valuable contribution made by Professor Enkichi Kan of St. Paul's University, Tokyo, to this important volume. Professor Kan's article, entitled "Karl Barth's Einfluss in Japan" is a comprehensive explanation of the theological and philosophical situation in Japan which led to the present domination of the dialectical groups nearly everywhere in this country.

After a lengthy explanation of the Japanese educational system, which does not permit the Imperial Universities to have theological faculties, Professor Kan approaches his problem by stressing the fact that on the government faculties of the philosophy of

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(1) "Theologische Aufsätze" Edited by Wolff, dedicated to Dr. Barth on his 50th birthday, 1936. Publisher, Kaiser, Munchen. Pp. 622. Price, ¥16.50 at Mitsukoshi, Ltd., and Kyo Bun Kwan, Tokyo. Article by Professor Kan, pp. 594-603. Extensive bibliography of Dr. Barth's works, p. 622.

religion, German philosophy and theology for the past several decades have found a hearty response while in the mission institutions, because of the influence of American missionaries, this influence was not felt. However, since the beginning of this century, as every one knows, Japanese theologians became greatly interested in German research work, and began introducing the same through translations. To summarize Professor Kan's opinions:

Up to 1915 the German liberal theologians and their later followers, the religious psychologists, greatly influenced the philosophers and theologians of Japan. Troeltsch, Wobbermin, Otto, Heiler, Herrmann, Kaftan, Harnack, Stange, Holl, Schäder and Scholz became well known in this country.<sup>1</sup> But in 1920 after the menace of Communism began to be felt, the Christian theologians of that period found it advisable to get together to form a joint-front against that movement which was proving too attractive to many young people. They therefore started the so-called "Social Christian Movement,"<sup>2</sup> which under American influence, soon developed three different sets of emphases.

(1) The radicals tried a combination of Communism and Christianity. Because of the not-to-be-wondered-at failure of this attempt most of them left the church and entered the political atheist movement.

(2) The middle group tried to discover a new Christian ethic which might fit in with the urgent needs of present-day Japan, but naturally so far have not yet succeeded, and are still experimenting. But this group is today the only active part of the former Social Christian group, and is very much opposed to Barthianism.

(3) The third group had in common with (2) their opposition to individualism, but soon found out that the only real way of getting something new would be by way of a fundamental change and repentance for the former human-built way, and a new trial of the

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(1) See the writer's article on his subject in the Spring Number of *The Quarterly*, for 1936, page 148.

(2) Professor Kan was one of the leaders of this movement.—*Editor*.



Gospel. This group, nearly wholesale, joined Barthianism and since 1932 has been absorbed by it.

Dialectical theology was introduced into Japan in 1927 both by Professors Otsuka and Uwoki of Doshisha and Professor Takakura of the Nippon Theological Seminary. But at the beginning this work was little more than publishing rescensions of books by Brunner and Barth. The year 1931 marked a big development by the translation of Brunner's lectures entitled "The Theology of Crisis" into Japanese, and under the influence of this book, Professors Kuwada and Kumano publicly turned Barthian, having declared the severing of their relations with the "modern" theology. Their books "Dialectical Theology" and "Introduction to Dialectical Theology" became widely read.

But still the influence of Brunner was much stronger than that of Barth. Then the influence of Pastor Hessel, then of Kyoto and the translation by Matsuo (at Hessel's suggestion) of the first books written by Barth himself, marked the turn toward real Barthianism. In recent years this side of the movement has constantly gained ground and is today stronger than that of Brunner. This is doubtless due to the discussion over "Nature and Grace," in which the principal divergence between Brunner as the interpreter of the "Anknüpfungspunkt" (Point of Connection) and Barth as representative of the radical Reformation doctrine of Divine Grace became clear enough to prevent any misunderstanding resulting in a new compromise between religious experience and God's revelation.

It is a rather interesting fact that the hold of Barthianism in Japan is far more extended than the church and her theologians. Nearly all the more important philosophers of Japan have been influenced to a great extent by it. The famous Professor Nishida, who is considered to be the only original philosopher Japan has ever produced, has turned away from Fichte to Heidegger, Jaspers and Barth. Professor Hatano still maintains the possibility of a philosophy of religion, as against Barth, but on the other hand is following him a great deal in criticizing the historico-psycholog-

ical method of Troeltsch, whom he used to follow. Professor Tanabe, the ethical philosopher, wrote extensively in the periodical "Shiso" about the discussion between Brunner and Barth. The Imperial Universities of Sendai and Fukuoka use Barthian textbooks in their philosophical seminars. But of course, since these philosophers are mostly non-Christians, they are unable to apprehend the theological fundamental of "existential belief" which is typical of Barthian thought; they seem to be more interested in its novelty than in its basis!

Finally it is to be regretted that thus far no book has appeared which might be called an independent investigation of Barthianism. There is a small, but not very satisfactory volume, entitled "The Anthropology of Karl Barth," by N. Harada, a young upper-class-man at Doshisha, but that is thus far the only thing of the kind, except a rather large number of essays and interpretative lectures, that has appeared. But Professor Kan concludes:

"That independent works about Barth have not yet appeared in great numbers among us is no sign that our dealing with Barth is not fundamental enough. We are just beginning to discover the true Barth—not the Barth interpreted through Brunner—and already the theological insights of Barth have a grip on the intelligentsia of Japanese Christianity, so that even those who were once his strongest opponents have become his most ardent followers!"

Thus far in this paper I have followed Professor Kan's interesting sketch, which was written in beautiful German. I have no right to criticize his interpretation of the change which took place before my arrival in Japan in 1931. Still I have many doubts as to whether the turn from Social Christianity towards Barthianism could have been quite so general a phenomenon as it is made out to be. Without doubt that was the case with Professor Kan's own life. But I do not know of many other similar cases. At any rate, none of the first three interpreters of Barthianism—Otsuka, Uwoki, and Takakura could possibly be classified as Social Christian. As far as the present situation is concerned, Professor Kan is quite right in stating that the real need of today is for indepen-

dent research along the theological lines laid down by Barth. Finally it should be gratifying to all of us that in such an international and interdenominational review of one of the most important spiritual movements of today, Japanese Christianity should be so well represented.

In addition to Professor Kan, Mr. Kazumi Takizawa, an assistant at the Fukuoka Imperial University, one of the first Japanese who had occasion to study for a longer period at Dr. Barth's Seminary, writes a short essay, entitled, "Christian Vigilance and the Preaching of Karl Barth" which, although small, shows signs of an independent development of Barth's ideas, which gives us hope for the future.

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### Share Cropping

"We American Christians ought to be ashamed of ourselves," said the earnest young pastor to his congregation. "Look at what Oriental Christians are doing! Look at Kagawa, that great Chinese Christian, how he is reforming China by the application of his wonderful Share Cropping Principle!" *From a Correspondent.*



# Cooperation, The Art Of Living Together

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JESSIE M. TROUT

I should like to share with you a very interesting parable which came to my attention recently, the parable of the water tank. There was a certain dry land, the people whereof were in sore need of water. And they did nothing but seek after water from morning until night and many perished because they could not find it.

Howbeit, there were certain men in that land who were more crafty and diligent than the rest and these gathered stores of water where others could find none and the name of these men was called "Capitalist." And it came to pass that the people of the land came unto the Capitalists and prayed them that they would give them of the water they had gathered that they might drink, for their need was sore. But the Capitalists answered them and said, "Go to, ye silly people! Why should we give you of water which we have gathered, for then we should become even as ye are and perish with you. But behold what we will do unto you. Be ye our servants and ye shall have water." And the people said, "Only give us to drink and we will be your servants, we and our children." And it was so.

And all the people brought the water together in one place and there did the Capitalists make a great tank for to hold it and the tank was called the "Market" for it was there that the people, even the servants of the Capitalists, came to get water. And the Capitalists said unto the people, "For every bucket of water that ye bring us that we may pour it into the tank, which is the market, behold we will give you a penny. But for every bucket that we shall draw forth to give unto you, that ye may drink of it, ye and

your wives and your children, ye shall give us two pennies and the difference shall be our profit, seeing that if it were not for this profit we would not do this thing for you but ye should all perish. And it was good in the people's eyes, for they were dull of understanding.

And after many days, the water tank, which was the Market overflowed at the top seeing that for every bucket the people poured in they received only so much as would buy again half a bucket. And because of the excess that was left of every bucket did the tank overflow for the people were many, but the Capitalists were few and could drink no more than the others. And when the Capitalists saw that the water overflowed they said to the people, "The tank which is the Market doth overflow. Sit ye down therefore and be patient, for ye shall bring us no more water till the tank is empty." But when the people no more received the pennies of the Capitalists for the water they brought, they could buy no more water from the Capitalists, having nought wherewith to buy. And when the Capitalists saw that they had no more profit because no man bought water of them, they were troubled. And they sent forth men into the highways, the byways, and the hedges, crying, "If any thirst let him come to the tank and buy water of us, for it doth overflow." For they said among themselves, "Behold, the times are dull; we must advertise!"

But the people answered, saying, "How can we buy unless ye hire us, for how else shall we have wherewithal to buy? Hire us, for how else shall we have wherewithal to buy? Hire us, therefore, as before, and we will gladly buy water, for we thirst, and ye will have no need to advertise." But the Capitalists said to the people: "Shall we hire you to bring water when the tank, which is the Market, doth already overflow? Buy ye, therefore, first water, and when the tank is empty, through your buying, will we hire you again." And the saying went abroad, "It is a crisis! A depression!"

And the people murmured against the Capitalists and said, "Behold, the tank runneth over and we die of thirst, give us, there-

fore, the water is ours." "Ye shall not drink of it unless ye buy it with pennies." And they confirmed it with an oath, saying, after their manner "Business is business." But the Capitalists were disquieted that the people bought no more water, thereby they had no more profit, and they spake one to another, saying, "It seemeth that our profits have stopped our profits, and by reason of the profits we have made we can make no more profit. How is it that our profits have become unprofitable to us and our gains do make us poor?" . . . . And so the parable might continue.

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But the twenty-eight famous weavers of Rochdale were not so blind as the people in the parable. They found a way out. Back of them we have the interesting story of two men, who though seeming failures, really contributed to the Cooperative Movement. They were Robert Owen, a rich factory owner and Dr. William King of London. Both of these men had great interest and sympathy for the workers. They had a great dream, "Let the workers own the machines" but they found no means by which to make their dream a reality.

History tells us of the difficult years between 1840 and 1850. It was hard for all laborers but especially so for the weavers of Rochdale. They went on strike for larger wages, but lost. The leaders lost their jobs as well while the others were forced to return for reduced pay. They couldn't buy ordinary commodities. Even their flour was adulterated with cement. Various plans and suggestions were made and there were some who remembered Owen and King. They too dreamed of ownership, ownership of their own store—and they did more than dream. They organized themselves into "the Equitable Society of Rochdale Pioneers." They could not immediately open a store because of lack of capital, but they started to save. After more than a year of saving they had \$140 and with half of it rented a store and with the remainder purchased a small stock—butter, sugar, candles and flour. On December, 31st, 1844, the little store in Toad Lane, Rochdale,



opened for business. They became owners as well as buyers. Surely these twenty-eight weavers (one of whom was a woman, Ann Tweedale) were God-inspired and led. By the end of the first year, the membership had grown to seventy-four and the Capital to \$900.00. Growth has progressed steadily—a Cooperative Wholesale Society was started when retail merchants brought pressure to bear on wholesale dealers who sold to them—factories were bought and operated until today the cooperative wholesale society is England's biggest business. It owns 150 factories including the largest flour mills and textile mills in England. It runs a great banking business, owns three hundred thousand acres of land in England; tea plantations in India, a coal mine in England and a fishing fleet.

This does not belong to one or several rich people. It belongs to 1,200 Cooperative Societies whose membership totals 6,500,000 families. They do nearly one-sixth of the nation's retail business. Much more might be said of the cooperative movement in England, but time will not permit. Suffice it to say, that the movement has spread to almost every country of the world with the Scandinavian countries in the lead. And the principles of all successful Cooperatives are those based on the ones laid down by the Rochdale Pioneers.

The first thing to be noted is that they approach the subject from the consumers' viewpoint. Previously Owen and others had advocated that the workers own the factories and stores, and had failed. But the Rochdale pioneers said, 'Let the consumer own the store or factory.' The two approaches are quite different. It is not so much working together to produce as it is working together to get the things that we want to consume.

The Rochdale principles may be divided into primary and secondary. Primary principles are three in number, namely, (1) A Consumers' Cooperative Society shall be democratically controlled—one man, one vote. (2) Investment (shares) shall receive interest at a fixed rate not to exceed the prevailing current rate. (In England they began with 5% and continue to pay that rate).

(3) If the Society has a net profit, that profit shall be returned to the consumers who patronize the Society on the basis of the purchases made,—as one Scotch woman said, “The more you eat, the more the dividend.” In some countries the patronage dividend is not paid back but is used to build libraries, recreation centers, nurseries, or hospitals for its members. This is especially true in Belgium. And since the enterprise belongs to the members they can decide the disposal of the dividend.

Secondary principles. (1) Membership is voluntary. No coercion or force is used. But education is stressed. (2) Unlimited membership—no distinction because of religion, occupation, politics, race, class or color. All people are Consumers. It is perhaps the one and only fact common to all. Therefore all can have a place in a Consumers' Cooperative. (3) Cash Business. There is a great temptation to do credit business but it is a serious mistake as is obvious because some one has to carry the business and if credit is given it means higher prices and great risk. (4) Non-members may purchase, but may not receive a cash patronage dividend. Instead they receive it in the form of credit toward the purchase of an initial share of stock. (5) A portion of the profits shall be used for education; education for the members to increase their efficiency in accordance with the best cooperative technique and education as to the meaning of cooperation for the non-members. (6) All goods sold at market prices. (7) At each inventory, a reserve shall be set aside to cover depreciation and unpredictable trouble. This may be a wise precaution. (8) Labour shall be fairly treated. (9) Cooperative societies shall cooperate with one another.

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As previously mentioned, the cooperative movement is very strong in Scandinavian countries. Without question the cooperatives have proved to be the “way out” for these lands. They have surely found the art of living together, namely, cooperation.

Dr. R. H. Crossfield writing in “World Call” says, “Four coun-

tries now comprise Scandinavia. Since 1918, when Finland achieved her independence, due to proximity and racial and climatic similarity, she has been bracketed with Norway, Sweden and Denmark. The total area of this region is 468,000 square miles, and the population is somewhat more than 17,000,000 souls.

"These countries are the most prosperous, the most civilized section of the globe today. In common comforts, such as food, clothing and shelter, in literacy, in absence of crime, in peace at home and with all the world, and in religious zeal, I have never discovered anywhere the equal of these Scandinavians.

And the explanation, you inquire? Undoubtedly, industry, thrift, racial characteristics and good government have played a large part; yet, special attention must be called to two towering conditions—peace and the Cooperative Movement."

In the United States cooperative ventures were many before and after the civil war, but for the most part the result was simple failure. But Rochdale principles came via Finland and Bohemia and other old world immigrants and we find the first cooperative attempts in the states where they settled. Massachusetts, Minnesota, Wisconsin and Northern Michigan received the Finns who in turn gave these states their start in cooperative ventures. The Bohemians went to Ohio and one of the largest cooperatives in the central states is the Working Men's Cooperative Company of Cleveland with a membership of 1,100. There are 22 Societies in the central States with over 7,000 members and annual sales of over \$3,000,000.

In the northern states the Cooperative Societies organized the Central Cooperative Wholesale Society which has 100 retail stores affiliated with it. Special mention must be made of the Franklin Cooperative Dairy of Minneapolis which is the largest Retail Society in the district. In the eastern states there are also a number of Societies organized into the Eastern Cooperative League. At least five of these are housing associations in New York City. Another large Retail Society in North America is the Consumers' Cooperative Services of New York which operates a chain of



twelve cafeterias and has 5,000 members and an annual business of over half a million.

All of these societies are organized into the Cooperative League of the United States of America. It may surprise you, as it did me, to learn that in the United States there are 6,500 Consumers' Cooperative Societies with a total membership of 1,800,000 doing an annual business of \$365,000,000. Of Canada, too, we read that the Cooperative Movement in Canada, is democracy's answer to Fascism and Communism.

So far I have talked only of Consumers' Cooperatives. This is in reality, the most fundamental and most interesting cooperative, but is without question the most difficult to promote successfully. Space will not permit of more than the mention of the other types of cooperation, such as:

Health and Life Insurance Cooperative; Producers' Cooperative; Marketing Cooperative; Credit Cooperative; Mutual Aid Cooperative; Public Utilities Cooperative; Consumers' Cooperative.

Credit Cooperatives are the easiest and simplest cooperatives to organize. There are many Credit Cooperative Societies in Japan, more than ¥1,800,000,000 being accumulated in various Credit Cooperatives. We learn too, of many being formed in the homelands. This Credit Cooperative or Credit Union, or Cooperative People's Bank (it has various names) is formed by a group of people organizing themselves into a company. The stock is sold by shares, one person buying one or a limited number. The capital is then loaned out to members who pay a low rate of interest and then these charges go back to the members as interest on their investment. A Credit Union is a simple bank owned by the people who may wish to borrow from it. Many groups have formed these banks and in some localities churches and clubs are organizing Credit Unions.

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Again we must jump to Japan. The cooperative movement is not new here, nor was it begun by Dr. Kagawa. It has a long and

honorable history. One Society whose history goes back hundreds of years is called, "Tanomoshiko" (Trusting Mothers and Sons). This is a sort of mutual credit society and is still a very active force in village and small city life. True it is somewhat commercialized now, but money from "Tanomoshiko" treasuries is often used to supplement various public works' projects.

Cooperation would seem to dove-tail into the Japanese family system. They have never been trained to think of the individual as a distinct entity, apart from his family, and the cooperative system is but enlarging his family group.

Seventy percent of the societies in Japan are Credit Cooperatives. These are encouraged by the government as a form of social service. Somehow one feels that many of the cooperatives in Japan have been too much encouraged if not super-imposed from above. There is need for a growth from the masses up. In Japan we should probably need to encourage growth from both extremes with a middle-way happy meeting ground. In 1934, of the 12,834,519 families in Japan, 42.9% were members of cooperatives and of the farmer families (5,637,605) 68.4% are members of cooperatives.

Elsewhere, I have said that the Central Cooperative Association put the "*operate*" in cooperate, but it remained for Kagawa to put the "*co*" in. Kagawa's interest in the cooperative movement has been strong since 1918. The longer he worked in the slums the more he felt the great need of a new society and after careful study of the various *isms* and ideals, put forth to create a new world, he decided that the cooperative way was the best and most Christian way of living together. To Kagawa the promotion of cooperatives is really part of his Christian life. He does not differentiate between a social gospel and a personal gospel. There can be no difference. I am only Christian in my own life when I am awakened to the needs of all people. And society can only be Christian when the individuals who compose it are.

Kagawa has put unstinted effort and money into the cooperative movement in Japan. Through his sponsorship the following co-

operative enterprises have been started: The Kobe Consumers' Cooperative, the Osaka Consumers' Cooperative, the Tokyo Students' Consumers' Cooperative, the Koto Consumers' Cooperative in Honjo, Tokyo, the Nakanogo Credit Cooperative in Honjo, the Medical Cooperative in Nakano, and the Cooperative for the distribution of Nutritious Foods. Other small rural cooperatives owe their existence to his encouragement and sponsorship, too.

I wish that you could come with me to the Nakanogo Credit Cooperative in Honjo. Your interests would probably be centered on two features of it. One is the Pawnshop. When the bank was started, it was found that the people did not have the banking habit, much less the money to put in the bank. They invested their means in clothes or household effects and when distressing times came upon them, they pawned their possessions. The Credit Society said, "let us open a Christian pawnshop," and they did so. Fortunately they were able to find a Christian pawnbroker, who started the pawnshop on the principle of helping people rather than that of extortion. Membership (¥2.00) gives one the privilege of both banking and pawning. The other interesting feature is the 5 sen deposits. This is training in saving and has been a most interesting activity. A young lady makes the collections every day (5 sen or more) on a three year time-deposit and at the end of that time the depositor receives not only the ordinary accumulation of interest but his share of the profits of the bank. Last year when money was withdrawn from the bank, many of the depositors did not take their savings from the building but went over to the wicket and opened a regular bank account.

✓ I think too, that you would be surprised if you should come with me to the Medical Cooperative Hospital. This association did not get really organized until September 1932, but it has already a membership of almost 10,000, and a hospital with 51 beds. Membership fee is ¥10.00, which can be paid in instalments, the first instalment entitling the member to the services of the hospital. These services include free medical examination, hospitalization at ¥2.00 a day, medicine at slightly more than cost. A visiting



nurse is also a feature of the hospital as well as a well-baby clinic. The maximum cost of an operation, is ¥50.00, and tonsils are removed for ¥15.00. There are few hospitals in Japan that employ a visiting nurse and certainly it is the only hospital to provide a summer camp for the children of its patrons (in this case members.)

The newest cooperative venture is the Nutritious Foods distributing cooperative which is a child of the Cooperative Store in Honjo. As you may know, most of the members of the cooperative store are laboring people. Most of them have small piece-work factories or other home industries, and in order to make ends meet at all they have to have the help of all hands. This means that the housewife and mother has almost no time to give to the preparation of meals. Because of this the already successful Consumers' Cooperative conceived the idea of a Cooperative Kitchen. Membership is for units of ten and cost ¥25.00 per share. The meals are planned by a trained expert and are delivered hot three times a day to the homes. If one takes a full day's supply, the meals are 25 sen per day, per person, but otherwise the rate is breakfast 7 sen, noon meal 10 sen, and evening meal 9 sen. This venture has been so successful that the authorities of the next ward asked to have a similar kitchen built. This has already been done and the new kitchen has about twice the capacity of the first, 10,000 meals per day. A third kitchen is now being planned, and this will be for a district near the Asakusa Temple.

I have made no mention of the General Cooperative Movement. But I must not omit a word about "Ie no Hikari" the Cooperative Magazine. This magazine has the largest circulation of any magazine in Japan, over 1,000,000 monthly. This large circulation is partly due to Dr. Kagawa's novel "The Land Flowing with Milk and Honey," which while being run serially increased the circulation from about 300,000 to its present rate. This novel has been translated by Miss Marion Draper, and has recently been published in English.

If you will walk through the streets of East Tokyo you will see tenement houses where families, some with seven children, some with more, live in one six by nine room. Of their daily earnings of fifty or sixty sen they pay about twenty sen rent. You will see people living in the midst of indescribably filthy conditions, on narrow alleys where the sun never shines.

Can I teach people who live in holes like that, that God is their Father and loves them as He loves me and that we are all brothers? Of course not. What proof have they that my teaching is true? If they cannot see my brotherly love how can they know my Father's love? So I like to say that I am a pacifist, a reformer and a preacher but I "say it with cooperatives." And I would that the Christian world would say it "with cooperatives."

Rochdale has given us the technique,  
Scandinavia has shown us the results,  
And Kagawa has taught us that it is truly Christian.

Let us make cooperatives a part of our practice of Christian living.

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### Buddhist Geography

"You mentioned Buddha, didn't you?" asked a lady after listening to a speech given by a furloughed missionary. "I have a cousin out there. She lives in Budapest."

—*An Authentic Incident.*

# The Tokyo Methodist Social Service Federation

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## MISSIONARY MEMBERS OF STAFF

The Tokyo Methodist Social Service Federation is composed of five Methodist Social Service agencies working in the city of Tokyo, viz., Aikeigakuen, founded originally by the Woman's Missionary Society of the Methodist Episcopal Mission; Aiseikan, founded by the Woman's Missionary Society of the United Church of Canada; and Airindan, Kyoreikan, and Negishi Kaikan, founded by the Foreign Missions Board of the United Church of Canada. The history and background of each agency differs from the others but all are alike in having begun as Mission enterprises and having developed into indigenous organizations, each having its own Board of Directors on which Japanese predominate. The combined budgets for the five agencies for 1937-8 totals ¥79,850, of which only ¥22,745.00 comes from the Missions. Of the balance ¥3,880.00 is contributed by the Imperial Household and Government sources, ¥22,659.00 as income from fees of various kinds, ¥8,000.00 is raised by the Federation, and the remainder from the Mitsui, Mitsubishi, Hattori and other Foundations and contributions from friends and supporters of the different agencies. The combined staffs number fifty full-time Japanese workers and six missionaries. The missionaries are, Miss M. A. Paine in Aikeigakuen, Misses Allen, Clazie and Graham in the Aiseikan, and Rev. & Mrs. G. E. Bott in the Airindan, Kyoreikan and Negishi Kaikan.

The successful completion of the organisation of the Federation in 1930 was the result of many years of patient effort. Rev. P. G. Price was not only the first to see the vision of the Federation but it was also, to a very large degree, his organising genius which



made it possible to translate the vision into reality. Mr. Y. Kobayashi very effectively co-operated with Dr. Price in the early stages and continues to be one of the prominent leaders, giving liberally of his time and the benefit of his experience and making his office the Federation Headquarters where records are kept, numerous Board and Committee meetings held and general business transacted. Rev. Y. Manabe, Secretary of the Social Welfare Department of the Japan Methodist Church, has also played a very important part in the organisation of the Federation both in his personal and official capacity.

Space will not permit a detailed description of the various steps by which the present organization has been achieved. From the beginning one of the major purposes has been to make the social agencies an integral part of the church. Of the Board of a possible forty members, six are appointed by the General Conference of the Japan Methodist Church, eighteen may be appointed by the Methodist Episcopal and United Church Missions (actually only twelve are so appointed), and seventeen are nominated by the Board from the membership of the Japan Methodist Church. There is a motion for amendment of the Constitution to increase the number appointed by the Board from the general membership of the Church to twenty-seven. At present the Bishop of the Japan Methodist Church is the Chairman of the Board and the Secretary of the Department of Social Service is the vice-Chairman. Each member of the Board of Directors of the Federation is also a member of the Board of Directors of one of the five member agencies.

According to the Constitution the object of the Federation is to, "aid the work of and promote co-operation between," the member agencies. It accomplishes this through publicity, financial aid, and co-operation in many ways.

*Publicity.* Since the membership of the Board is drawn from most of the Methodist churches in Tokyo and each member is also a member of the Board of one of the agencies, it is in a position to inform the church of the work and problems and needs of the different agencies and to organize united projects in which not the

least valuable result is a sense of the unity of the church in facing its social responsibilities. Pamphlets and posters illustrating the work as a whole are issued from time to time and in a variety of ways the work of the federation is brought to the attention of the church membership. Much remains to be done in the matter of bringing the facts concerning the consequences of poverty, disease, and over and under-employment and other disabilities under which the people served by the agencies are living, before the minds and upon the consciences of Christian men and women, but a significant beginning has been made.

*Finance.* Financial support of its members is an important function of the Federation. At present it divides ¥8,000.00 annually in proportion to the budgets of the agencies. The money is raised mainly by subscriptions either given or secured by members of the Board of Directors. So far a large percentage of the whole amount has been contributed by two or three individual members. Last year ¥1000.00 was realized from the "Messiah," presented for the benefit of the Federation by the Tokyo Volunteer Choir under Mr. Ugo Nakada's direction. It is hoped that in the future the number of small contributors may be greatly increased and the base of support extended.

*Unification and Cooperation.* The Board of Directors of the Tokyo Methodist Social Service Federation represents a valuable type of "Interlocking Directorate," by means of which the experience of each is made available to all. Many common problems such as, standards of training of staff, the scale of salaries for workers, retiring allowances, medical examinations of staff, the study of methods of work, exchanges of information and experience, and the maintenance of morale, can best be dealt with cooperatively. Fellowship within the membership of the Board of Directors, between staff members of the different agencies, and between staff and board members is of incalculable value and is capable of almost indefinite development.

For several years Mr. G. Toyama, Chairman of the Finance Committee of the Federation, and Mrs. Toyama, have very gener-

ously given a party for board and staff members in their beautiful home in Aoyama. This year there were 106 people present. Part of the entertainment was given by members of the board, part by members of the staff, and part by professional entertainers. In addition there was good food and games in which all took an enthusiastic part. The spirit of informal and cordial good fellowship was very obvious. During the evening someone suggested that the crowd was smaller than last year. Another person replied that on the contrary there were more present this year than last and that the apparent difference was due to the fact that as each year members of the group learned to know each other better they got closer together and did not occupy so much space. There is no doubt that the fellowship which has resulted from the organization of the Federation is of great value in itself and a source of strength to all concerned.

In the matter of unification and cooperation what has been accomplished is only a suggestion of possibilities that remain to be explored. The number of people included in the staff and board membership and the variety of work carried on is large enough to make possible experiments in many directions which would be impossible for a single agency.

The only specific piece of work for which the Federation as such is responsible is the Fresh Air Camp at Takeoka in Chiba Prefecture. This camp site is used by each of the member agencies but its management and the allocation of space and time is in the hands of a Federation Committee. Classes for camp leaders are held during the winter and as a result the quality of leadership and of camp life have improved steadily. The fact that it is a Federation Camp makes possible economies in operation and improvements in management and technique which would be impossible otherwise.

From the point of view of the missionary enterprise as a whole the Tokyo Methodist Social Service Federation has significance in that in its history it illustrates the evolution of missionary effort from its beginnings as a purely mission enterprise to its fulfilment





Above: Aiseikan Bazaar



Above: Aiseikan Sewing Class



Above: Ai Kei Gakuen



Above: Ai Kei Gakuen Nursery School

as cooperation in a thoroughly indigenous institution. This is not meant to suggest that the Federation has achieved anything approaching perfection in organization or methods of work but it does represent a type of institution in which it is possible for foreign and Japanese Christians to work on a basis of equality, and in which there is ample opportunity for all to make any contribution which their resources of knowledge or experience may make possible for them. It is a cooperative Christian fellowship which is prophetic of a larger Christian fellowship which will transcend denominational boundaries.

### **I. The Aiseikan**

The Aiseikan Settlement is the outgrowth of meetings opened in Kameido factories twenty-eight years ago. Lack of opportunity to form contacts with individual girls living in the factory dormitories led to the renting of a small house to which these girls might come on their holidays. Later, land was bought, a hostel for a few girls opened, and a small kindergarten and night school commenced. From the first there had been a Sunday School, and children's clubs were soon added. After the great earthquake and fire the Aiseikwan was left to become a centre of relief work for many months. During the reconstruction of the city a part of the small property was taken to widen the road, and this proved the opportunity to push the effort to secure a more adequate plant. A larger piece of land was purchased, and the present concrete building erected in 1929, and in 1935 a frame and stucco building was put up for a nursery school and clinic.

The nursery school cares for thirty children between two and four years of age, and has as its object not only the relief of busy mothers, but also the cultivation in the little ones of good social and health habits. The nursery school serves as a practice center for students of the kindergarten training department of the Toyo Eiwa Jo Gakko.

The kindergarten has always a waiting list. It is fortunate in having a very alert mothers' association whose members have vol-



untarily set themselves to assisting with the budget. They took great satisfaction recently in presenting the institution with ¥150, the proceeds of a moving picture performance. Last year they held a bazaar which, in addition to proving of great benefit to the poorest families of the neighborhood by providing them with worn clothing at a very low price, brought in ¥100 for the nursery school building fund. The mothers of graduates collected ¥237 for the same purpose.

The weekly clinic cares for the health of nursery school and kindergarten children, with a limited number of other children of the neighborhood, and it is hoped that soon a public health nurse may be added to the staff.

Work for older children takes several forms during the summer, camp and vacation school, and throughout the year, Sunday School, clubs, library, savings-bank, playground, and the supervision of the preparation of school lessons. This last is especially appreciated, as there are few homes in the neighborhood where a child can find room and quiet for study. With children of this age the difficulty lies not in attracting them to the settlement, but in inducing them to leave. One girl who had remained rather late was told she had better go home as her mother might be anxious about her. Her reply was, "My mother says that when I'm at the Aiseikwan is the time she isn't anxious about me."

As children grow older they either go to work, help in home industries, or have their time filled with preparations for examinations, so that comparatively few older ones are free for other activities. The girls' department consists of classes and clubs. Five nights a week there is English and sewing, and once a week cooking, flower arrangement, singing, and Bible. Each evening there is a short worship service. Of the three clubs which meet fortnightly one is composed largely of high school girls, and here it is interesting to note that nearly one half are graduates of the Aiseikwan kindergarten. Most of the members of the other clubs are employed in some of the many factories of the district. Occasionally special meetings are held when clubs, night school, and

hostel girls meet in one group. Sometimes they listen to a visiting speaker, as, for example, during Health Week last year when a public health nurse addressed them on the subject "How to Keep Well." Sometimes there is an hour of recreation which they thoroughly enjoy, or it may be an evening when the girls become hostesses and take pleasure in entertaining the club leaders. The girls respond readily to anything that is done in the way of providing profitable occupation or entertainment for them out of working hours. They feel at home in the Aiseikan and really enjoy coming. This constitutes a peculiar challenge in a neighborhood which offers so little in the way of education or recreation for older girls.

The hostel, though a very small one, offers a home to young women who come from the country to work in the city. They may find work of various kinds in this district, but a safe and comfortable home or boarding-place is not so easy to secure. As room space is limited, girls who have near relatives in the city are advised to live with them in order to reserve the accommodation in the hostel for those who are alone. Sometimes they come in through a friend working in the same office, sometimes it is their employer, or a Christian worker from some other neighborhood who advises them to come to the Aiseikan. The hostel is for employed girls only, and nearly as many occupations are represented as there are girls. Typist, clerk, dispenser, office girl—these and others are welcomed if in need of such a home as the hostel can provide. It will accommodate fifteen by crowding, but usually the number is less than that. A few have remained for four or five years, but change of work or sudden marriage arrangements mean that some stay but a short time. Occasionally transients ask for accommodation for a night or two. Sometimes these are advised to come by the police or others who try to find a safe lodging place for those who need it, and know that girls will be protected at the Aiseikwan.

The family welfare department handles cases too varied for brief description. Most are connected with poverty, illness, or both. In the past few months on three occasions the sale of a girl

to a house of ill-fame has been prevented or cancelled. With the cooperation of the Y.M.C.A. rice is sold twice a week at a reduced rate. A few women whose husbands are dead, incapacitated, or unemployed, have been aided by the provision of sewing, and the typically Japanese doll families dressed by them have found ready sale, and have been sent to many countries.

In addition to what is done at the Aiseikwan Settlement, similar work on a smaller scale is carried on in two other centres—Sunamachi and Komatsugawa.

## II. The Ai Kei Gakuen

Though Ai kei Gakuen is hardly seven years old, its history began in 1883. In those early years the Asakusa Primary school for underprivileged children developed. But it was destroyed September first, 1923. To encourage rebuilding Tokyo Prefecture gave the Mission 15,000 yen. After the earthquake street reconstruction necessitated delay; then there was no missionary free. Consequently for seven dormant years the site was used only as a playground and Sunday School center.

From 1929 a policy committee began careful study of the situation and its possibilities. The site was small. Further, Asakusa by this time had several churches, health clinics, public playgrounds, and government provision for education of the children. On the other hand, far to the east of Tokyo a lowland section had been designated by the Metropolitan Police Board as the future location of the scavenger business. Besides the 20,000 residents eking out a living from tiny shops or from piece work in their little shacks, already 800 scavengers were there rag-picking. There was no church, no health work, no social work. Images of superstition marked turns in pathways. Victims of diseased bodies and crippled minds hovered in alleys. Piles of refuse rose over huge filth holes. The contrast between needs of Asakusa and the needs of East Tokyo were immeasurable; the committee set its mind to the establishment of work in the needier section.

Ai Kei Gakuen was christened February first, 1930. It dates its



birth from the efforts of the policy committee and parallels it with that of the Federation. Six purchases of land completed by late August afforded a site of nearly one acre in the heart of the scavenger business. On December 22nd the first building was dedicated.

From the first the crying need in the neighborhood of Ai Kei Gakuen was for health—health of spirit, health of mind, health of body. Thus Ai Kei Gakuen set out to emphasize health, making its object the health of the whole being. Consequently the first departments to open in the new plant were the Well Baby Clinic and the Nursery School. Both the Children's Library and the Welfare Department had begun work in a rented house before the site for the work was fixed and both helped in securing intelligence for choosing the location.

On February 2, 1931, Dr. Saito of St. Luke's International Medical Center came and examined applicants for the Nursery school. Five days later he came to examine any other babies of the neighborhood. Only once in seven years has he sent a substitute. He has examined 1259 different children making 6320 examinations.

At first the idea of preventive work was strange. But mothers have learned that health is to be provided for and counted on, that illness and disease are extravagant and wasteful. During National Health Week in May, 1936, Ai Kei Gakuen honored 31 mothers for faithful cooperation with the Clinic in protecting and building the health of their children.

Looking ahead the Clinic feels the need of dental work. Many children could be free for happier growth were but a little dental attention available when needed.

February 3rd, 1931, in spite of the precautions from educators and social workers the Nursery school opened with its roll filled and applicants waiting. The principles of health, complete health, have been continuously stressed. Each baby receives a nurse's examination every school day and comes to Well Baby Clinic once each month, with its mother, for doctor's examination. Parents are required to attend parents' meetings each month as

long as the child is in the school. Failure in this entails withdrawal from the school.

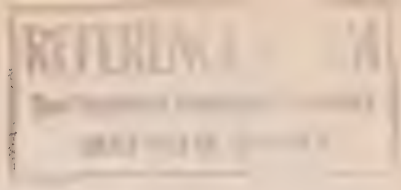
Before suitable provision could be made the babies had outgrown the Nursery and so a reception room was converted into a kindergarten until a building could be put up. Since September, 1936, there are seventy on the roll. The same rules for health provision and parent cooperation hold in the Kindergarten as in the Nursery.

The Children's Library started before any other work, but with a purpose to health. Toward unfolding vigorous minds and broadening the spirit's horizons books have been carefully chosen. Once each month Story Hour makes opportunity for boys and girls to share their choicest gleanings, and hear announcements of the new books. Public speaking and clear thinking are stimulated. Over 572 children have used the books at home and in the Library for seven years; they have lost but four volumes. During 1936 there were 5192 loans.

The School Children's Department besides its library work provides weekly training regularly through religious education, clubs, camp, summer-school, and children's savings society, for over 200 children.

From April, 1936, an altogether different group of school-age children has appeared. These are not in school. They are children of scavengers. Unless redirected and given normal advantages before the age of twelve they cannot be expected to become normal subjects of the Empire. Ai Kei Gakuen has set up a clearing house plan hoping to register those neglected and get the mentally fit into school. The problems of these children are inexplicably complicated and require much time as well as special equipment. At present Ai Kei Gakuen is absorbed in this effort.

The Welfare and Scouting Department began its intelligence early and has been eyes and ears for the work since the spring of 1930. Through it happy relations have been established in the community. Heavy case work often intricate, involved by warped troubled minds comes to this department. Preventing divorce and



broken homes by creating understanding, stimulating dormant powers by alert enduring listening, vanquishing tragedy with faith's indomitable poise—these barely suggest to the layman's mind the work that falls to the case worker. Besides the intelligence and case work this department carries a savings society for scavengers. During 1936 over 6400 calls were made and 800 yen was deposited by 431 members.

Ai Kei Gakuen with its five departments looking forward anticipates further and further cooperation in the community as it presses on toward the goal of complete health.

### III. The Airindan

The Airindan Settlement in Nippori, Arakawa-Ku, Tokyo, began its service to the community in 1920 by opening a school for children of the slum area who were found running about the streets during school hours. They were discovered by Rev. John Saunby, D.D. of the then Methodist Church of Canada Mission. These children were just one manifestation of the many problems arising from the acute poverty of the slum dwellers. The opening of the school was made possible by the gift of land and buildings for that purpose by Mr. Y. Kobayashi, and through the school hundreds of children have been saved from certain physical and moral ruin, and given a chance in life.

Investigation of the families from which the school children came revealed sickness, hunger, ignorance, unemployment, frightfully unsanitary conditions, and family and personal problems of many kinds. Gradually other services were added to meet these needs. A dispensary was established to minister to the less serious illnesses of the community and is now housed in a new building made possible by the generosity of the Mitsui Foundation. An average of one hundred patients are treated daily. A Family Welfare Department was organized to deal with family problems and arrangements were made with public relief agencies to provide food.

The Goodwill Industry was suggested by the famous institution



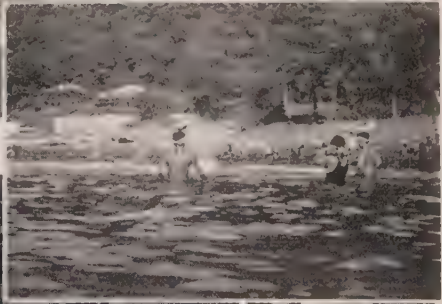
of the same name which has its headquarters in Boston. It collects clothing and other articles from the more fortunate and distributes them among the less fortunate. Between collection and re-distribution repairs are made and often materials used to make entirely different articles. For example, an old felt hat may become a number of attractive change purses. Last year 823 people contributed goods which were sold for ¥2,122.07 most of which was paid in wages to men and women who worked a total of 1,794 days.

A night school of middle school grade provides an opportunity for higher education for boys and girls who would otherwise have to terminate their formal education on graduation from primary school. Most of the students come directly to the school from factories and shops and are frequently too tired for effective study, but, although they may never become scholars, their lives are somewhat enriched by their school experience. In fact both the Primary and Middle Schools have succeeded in giving their students opportunities for improving their situations which are very gratifying. At a recent meeting of graduates of the Primary School there were three members of a family which have been clients of the Airindan from the beginning. For many years they had the doubtful honor of being the most crowded family in that community of crowded homes. Five children and their parents had one room, less than nine feet by nine feet, in which to be born and live and die. Three of the children have graduated and have secured positions and the family now occupies more commodious quarters and enjoys a measure of economic security.

A sewing school, home study classes, clubs for old and young, a penny savings bank, occasional lectures and entertainments, and a variety of personal services are also part of the service which the Airindan offers to the people of the community. The slum area is being gradually cleaned up. A large number of the poorest houses have been removed to make room for a large Apartment House which is being built in the hope that the former occupants of the slum may be able to take advantage of cheap and much more adequate living quarters. While the apartment is being built they



Above: Kyoreikan, Right: Camp



Above: Airindan Goodwill Industry.



Above: Negishi Kaikan Night School



Above: Airindan Primary School



have had to find accommodation elsewhere and most of them have moved to Nishi Arai in Adachi-ku, where they have built another slum which is being served by the Ai Kei Gakuen.

A Christian Settlement program is inadequate unless it includes in its program an earnest and thorough inquiry into the causes of the poverty whose evils it seeks to relieve and a desire to take every possible means to remove those causes. Its main emphasis should be constructive rather than palliative. It follows from this that the education of the church, and of society at large, in regard to the actual results of poverty on the lives of men and women and children, and in a sense of social solidarity and social responsibility, is of very great importance. The publicity of the Airindan, as of the other Settlements, is directed to this educational end as well as to the raising of funds.

#### **IV. The Kyoreikan.**

The history of the Kyoreikan as a social service institution dates from the Great Earthquake in 1923. Following that disaster there was a serious shortage in housing, particularly for casual labourers, and the Tokyo Prefectural authorities suggested that they would be willing to erect a dormitory for these men on United Church of Canada Mission property at 95 Nishi Nichome, Azuma Machi, Mukojima-ku, if the Mission would operate it for five years. The Mission agreed to this, the dormitory was erected at a cost of ¥25,000.00 to accommodate ninety-five men, and the work began. A large number of laborers were accommodated and, in addition to recreational, educational and religious activities, an attempt was made to study the social backgrounds of the lodgers.

By the end of the five years period the number of applicants had decreased very considerably and the need for that type of work had largely disappeared. With the understanding and approval of the Tokyo Prefecture it was decided to discontinue the dormitory and begin various forms of Settlement Work which would serve the immediate community. Since 1926 the Aiseikan had been operating a kindergarten through which valuable contacts with the

community had been made, but the dormitory itself had been an inconvenience rather than a service to the neighbourhood. This was particularly true of temporary tents which were erected on the dormitory grounds for the use of men who were found sleeping under bridges and in the shelter of trees in parks, during the winters of 1932 and 1933.

The work of reorganization had only well begun when the buildings were completely destroyed by fire on May 1st, 1933. With the insurance on the original buildings new buildings were erected and dedicated on May 1st, 1934. The present program includes a kindergarten of seventy children, a sewing school, cooking classes, clubs for children and young people, English classes, classes to help school children with their home assignments, relief, and a great deal of consultation on personal and family problems. Much of the teaching and club work is done by volunteers.

The community served by the Kyoreikan is unique in that it is largely made up of home industries in which an almost infinite variety of articles, or parts of articles, are manufactured. In one such small factory employing less than ten workers, metal covers for radio tubes for export to Manchuria, metal containers for salt for export to New York, and holders for candle-sticks for export to London, England, were being manufactured. Many of the employees in these small industries are recent graduates from primary schools and are employed as apprentices. During the early years of their apprenticeship they receive very little above their living. Furthermore there are no limitations on hours of work. As a result these home industries are able to produce goods at a very low labor cost. This is a serious matter for competitors in foreign countries but for the Settlement the problem is created by the long hours of work which make it very difficult for young workers to take advantage of any recreational or educational program which the Settlement might offer. Most of the small factories are supposed to have two holidays per month but, when orders are plentiful, one or both is frequently cancelled.

Plans for the future of the Kyoreikan include a careful study

and survey of the community, the development of health services which are very much needed, a day nursery to care for children of working mothers, and the sale of rice provided by the government at reduced prices for the poor. Supervised play, dramatics, adult education, manual training, and co-operative experiments of various kinds are being studied.

Application has been made for the organization of the Kyoreikan as a Zaidan Hojin and will be approved in the near future.

## **V. The Negishi Kaikan**

In 1920 Dr. John Saunby, of the former Canadian Methodist Mission, discovered that almost no Christian work was being done in Negishi, Shitaya-ku, and was looking for a residence for a missionary in that district. After a long search a beautiful house and garden was discovered at 106 Shimo Negishi. Investigation revealed that it belonged to a Christian and a member of the Central Tabernacle, Mr. Y. Kobayashi. Mr. Kobayashi refused to rent the house but gladly gave it to the Mission and plans for church and social work were made.

Dr. Saunby was forced to return to Canada because of ill health and Rev. & Mrs. P. G. Price took his place. Early in 1921 a two-story building was erected and a kindergarten, and night school for the study of English, were started. Both were well attended from the beginning. The house and building were completely destroyed by the earthquake and fire on September 1st, 1923 after which the present four story concrete building was erected.

In addition to the kindergarten and night school, club work has been emphasized as part of a program for teen age boys and girls. In connection with the clubs a considerable amount of volunteer service has been used with good effect both for the clubs and for the volunteers themselves. Volunteers have come from many different churches and schools in sufficient numbers to demonstrate that there is a great deal of good will which is available for a variety of services if properly organized and trained. The pro-



gram of the Negishi Kaikan is mainly educational and recreational and it is in these directions that volunteer service can be used most readily. It is, therefore, appropriate that the development and organization of volunteer effort should be an important item in future plans for the institution.

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In the foregoing outline of the work of the five agencies there has been no attempt to give a full account of each. Rather the object has been to emphasize specialized types of work or special situations in the communities served and so avoid a great deal of duplication in describing activities which are common to all. It may be of interest to note that the Airindan and the Aiseikan have already become Zaidan Hojin (Juridical Persons) under Japanese law.

# News from Christian Japan

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Compiled by J. H. Covell

**Theological Schools Unite:** Following the affiliation of the theological work of the Northern Baptists with Aoyama Gakuin, Tokyo, a year ago, the theological school of the Evangelical and Reformed (or German Reformed) Mission has closed its work in Sendai to unite with the Japan Theological Seminary, also in Tokyo. Both schools are in the Presbyterian group. The Baptists are building a "Baptist House" in the suburbs of the capital, planning enough land for agriculture as well as a building for library, dormitory, and other facilities. It will be named in honor of their former President and his wife, the late Dr. and Mrs. C. B. Tenny.

**Hotel School in Tokyo Y.M.C.A.:** One hundred young men and women graduated in March from the International Hotel School conducted by the Tokyo Young Men's Christian Association. It opened a year or two ago, and offers a one year course.

**Christian Social Centers Relatively Numerous:** The list of 530 social institutions aided by the government issued recently included the names of 88 Christian projects, or about 17%.

**Millionaire Supports Unique Institution:** Mr. K. Sato, of Shizuoka, acting on the principle of giving away inherited fortune, has donated a million *yen* for the establishment of a "New Life Hall" in Tokyo. Mrs. Tomiko Wada Kora, prominent Christian leader and professor of psychology, and others are to be responsible for its administration. A six-story concrete building is nearing completion in the center of the city, and all sorts of practical instruction in right living will soon commence there for the general public.

**Juvenile Aid Agency Established:** Christian clergymen and laymen, assisted by an American fund, have begun a movement to aid under-privileged boys and girls in institutions in the Tokyo district. They will furnish not only moral and religious instruction, but also physical necessities and reading matter.

**Union Evangelistic Movement Enters Second Year:** Carrying on the Kingdom of God movement under another name, the nation-wide evangelistic movement sponsored by the National Christian Council is stressing the training of lay volunteer workers for personal evangelism and the need for Christian stewardship. Dr. T. Kagawa is giving 150 days to this effort, and has already held meetings in Congregational and Anglican churches with fine results, according to the council's bulletin.

**Meeting in Manchukuo Forbidden:** According to "The Christian Daily" (Tokyo), a church meeting in Taikan, Manchukuo, was recently prohibited by the police on the basis of a certain missionary's exposition of Acts 4:12 in a pamphlet and also the charge that a chapel building had been erected without proper permit.

**Trampling Board Featured in Popular Song:** A March Polydor recording presents a song called "Fumi-e" (Trampling Board), romanticizing the method used by the police in the Nagasaki district for discovering believers during the terrible persecutions of the Tokugawa regime from 1628 on. Those suspected of holding to the faith were taken to temples and forced to tread on the board or undergo punishment. In the song a beautiful girl hides her crucifix in her breast and breathes a prayer to Mary while she walks on the figure of her Master.

**Committees Prepare for Hangchow:** Seven groups of leaders are studying various phases of the life of the churches in anticipation of the world conference under the International Missionary Council next year in Hangchow, China. They propose to "clarify, for ourselves and for the conference, our distinguishing characteristics as Japanese Christians."

**Mission Attacked by Brothel's Owners:** Eighteen women were reported to be injured and several policemen resisted in February when the owner of a Kyoto licensed house and his relatives attacked the Japan Rescue Mission's home near Osaka. Several English ladies were among those endangered. The men were trying to recover two girls who had escaped. About 70 former prostitutes and more than ten delinquent girls live in the home. The incident made front page news and was the subject of an interpellation during the recent Diet session, when the Home Minister expressed regret.

**"National Worship" Held in Tokyo:** Extending invitations to all Diet members and Cabinet ministers, the Reinanzaka Church, Tokyo, of which the



Rev. M. Kozaki is pastor, held a prayer meeting on March 14th in commemoration of the 70th anniversary of the promulgation of the five-point "Charter Oath" by the Emperor Meiji. This document stresses the necessity of public discussion of national issues, and the anniversary was widely observed this year, including ceremonies in schools.

**Yokohama Settlement Closed:** The Mabie College Settlement in a destitute district in Yokohama, originally manned by students in the former social service administration and theological departments of the school, was closed in March. It did valiant pioneer work in education and practical service for nine years and conducted an annual fresh air camp in the summer, but various circumstances have made the work increasingly difficult.

**The Kingdom of God Identified with Japan :** The former executive secretary of the National Christian Council, the Rev. Kohachiro Miyazaki, of Kamakura, has organized a Christian society which is based on the conception that Japan is the Kingdom of God. He is quoted as having explained, "I believe that Japan is ordained as the Kingdom of God in a very definite sense of the word. I maintain that Ameno-minakanushi-no-kami and the Christian God are one and the same object of worship with different names. If Jesus, Who made a pilgrimage to the Jewish temple at Jerusalem every year, had happened to live in Japan He would have made the yearly pilgrimages to the Grand Shrine of Ise as His Heavenly Father's abode." He is said to have criticized missionaries who preach on the basis of their own ideas and customs without regard to the history and culture of Japan.

**Community Kitchen Succeeds:** Under Dr. T. Kagawa's sponsorship, the newest cooperative venture in Tokyo is a food distributing plan which meets a real need and is being multiplied. Cheap but wholesome meals are prepared and distributed to laborers' homes at a cost of about eight cents a person a day. A second kitchen has been built in an adjoining ward, and a third is planned. In one center more than 10,000 meals are served daily.

**Dr. Axling Visits the Philippines :** Dr. William Axling, honorary secretary of the National Christian Council, has recently visited the Philippine Islands as a fraternal delegate to the meetings of their council, where he spoke five times. He also broadcast an address, filled many other speaking engagements, and made a special trip to a Japanese community in Davao. En route he conferred with Chinese Christian leaders in Shanghai.

**Fraternal Delegates Visiting China :** Coinciding with a general trend toward reconciliation, an official delegation of Japanese Christians is visiting China in April in response to an invitation from Christians there. The party includes Dr. Y. Chiba, Miss Michi Kawai, the Rev. Michio Kozaki, and the Rev. A. Ebisawa. They will stay about three weeks and partake in a retreat in or near Shanghai. It is expected that a similar group from China will visit here later. Prof. M. S. Bates and Prof. P. Ma of the University of Nanking have been on a semi-official visit of friendship in Japan during March. The number of Chinese students in Japan has grown fast during the last few years.

**World Recreation Conference in 1940 :** Christian groups are leading in preparation for the world recreational conference which is scheduled to be held in Tokyo in 1940, the year of the Olympics. The expression "five circles," referring to the great international sporting event, is seen and heard everywhere already.

**Pacific Area Boys Will Come to Japan :** The fifth older boys' camp for Y. M. C. A. youth from the countries of the Pacific will attract some eighty campers to Lake Yamanaka, near Mount Fuji, this summer. Past camps have been very successful in stimulating goodwill.

**More Foreigners Entering Japan :** In 1916 the number of foreigners entering Japan was 19,908. By 1936 it had increased to 42,568. Of these latter, 6,992 were British, 9,655 Americans, and 11,398 Chinese.

**Prison Life to be Improved :** It is reported that inmates in prisons in Japan will soon enjoy greater liberty as the result of a recent decision to permit singing in unison on the four national holidays. In time drilling in formation and military gymnastics will be added, as experiments in Yokohama and Kyoto have been successful. Heretofore prisoners have been isolated and the idea of punishment has been over-emphasized, the authorities stated.

**Soothsaying in Capital Attracts Notables :** According to press reports "Professor" D. Kodama predicted recently at an amateur diviners' meeting in Tokyo that Japan is to suffer from an unusual number of floods this year. On the other hand, crops will be good, the government and the people will cooperate for national prosperity, and there will be no violent debates or other upsets in the Diet, say the signs. Among others attending the

meeting were four admirals, two generals, the vice-minister of agriculture and forestry, an ex-superintendent of the Metropolitan police board, and an ex-vice-minister of the Imperial Household, as well as prominent capitalists.

**Prince to Study Social Welfare :** It is reported that while en route to and from London, where he will represent the Emperor at the Coronation, Prince Chichibu, the Ruler's next younger brother, will investigate social work in the United States and Europe. He has already visited certain domestic institutions with a view to making comparisons. The Princess, who is accompanying him, was formerly a student in the Friends' School in Washington when her father was Ambassador there.

**Liberal Trend in Tokyo City Elections :** Social Mass Party candidates to the number of 22 were elected in Tokyo's municipal elections in March, thus increasing the size of their delegation by twenty. Nine members of a new reform party were successful. Liberals elected included the veteran Christian, Isoh Abe, Waseda University patriarch and one of the fathers of baseball in Japan, Kikuchi Kan, probably Japan's most famous author of novels and dramas, and Kanju Kato, near-Christian labor leader who visited America about two years ago. The trend was generally interpreted as a reaction to fascist tendencies. The municipal council has been full of corruption.

**Patriotic Strike Sets Precedent :** Employees of the Japan Mail Steamship Co. (N. Y. K.) recently conducted a strike against the company supported by a patriotic organization. The explicit basis was alleged lese majesty, the union charging that flags were not hoisted on the company's vessels at the time of the naval review last fall near Osaka. The dispute was peaceably settled, and did not seriously cripple the line's service, according to press reports.

**Perpetual Leaseholds to be Ended :** It is reported that both the British and the American governments have reached an understanding with the Japanese government concerning the elimination of perpetual leaseholds on real estate in five cities. To the Japanese these have been the last remnant of extraterritoriality and a bone of contention for tax collectors. The matter is being studied by the government now, and if proposed measures are adopted, 1942 will see the end of the institution. Some mission property is involved.

**Conscription Standards Lowered:** According to press reports the relaxation



of physical standards for conscripts in the army have been decided on. The purpose is to increase the number eligible for active service. The minimum height requirement has been put down from 5 feet one half inch (1.55 meters) to 4 feet 10½ inches (1.50 meters), and hearing and eye sight standards have been changed so as to admit more candidates. The reason for the step is given as "the current situation."

**Suicides in Tokyo Increase :** During the year 1936, 2,681 cases of actual or attempted suicide were recorded within the area under the jurisdiction of the Metropolitan Police Board. The total, divided among 1,691 men and 990 women and including about 700 unsuccessful tries, is an increase of 266 compared with the previous year, the *Miyako* reports. The figures do not include family suicides, which the police have surveyed separately. Age grouping shows that those between 21 and 25 years of age led the list. There were 757 cases in this category.

**Moslem Mosque Opened :** Russians and Indians in Nagoya opened a newly built building for their worship in January. While there is no such organization in Tokyo, there is one in Kobe, it is said.

**New Religion has Rapid Growth :** Merchants and other middle class people to the number of more than 100,000 have joined a new religion called The House of Growth (*Seichō no Ie*), established by a journalist about five years ago. The founder, Mr. Taniguchi, has written a play, "The Life of Jesus," which was performed in Tokyo in March. He would unite all religions on the basis of the conception that the material world is the shadow of the spiritual. He is said to be making a fortune from a string of magazines and other projects. The sect appeals particularly to primary school teachers. Christians are invited to join and find in the new idea the real meaning of their faith.

**Buddhists Would-be Martyrs:** Several members of a sect within the Nichiren sect of Buddhism staged a spectacular demonstration in the Capital in February by attempting suicide in prominent places. They called themselves "The Let's Die League," using this as their slogan to impress the public with their appeal for religious liberty. They were reported to have escaped injury, but they caused the police considerable perplexity because the laws seem to fail to include this particular crime.

**University Revises Statement of Purpose :** Kyoto's famous Christian uni-

versity, Doshisha, has revised its statement of purpose to remove misunderstanding. The former statement was simply to the effect that Christian principles were the basis of the institution's moral education. The new statement is rather elaborate, naming the worship of God, respect for the Imperial House, patriotism, and love of neighbor as the fundamental purposes, all to be instilled in the spirit of the founder, Joseph Hardy Nijima. With this leading principle it proposes to practice the spirit of the Imperial Rescript on Education (the foundation of all Japanese education) through Christian faith, to stress the true spirit of Christ in self-control, piety, daily prayer, modesty, moderation, producing men who will serve their country and society with strong consciences. The institution is celebrating its 60th anniversary by erecting a new building for its theological department and a new gymnasium.

**St. Paul's Calls New President :** Dr. Ikuzo Toyama, former professor of dermatology in the Tokyo Imperial University and active Anglican layman, has become president of St. Paul's University, Tokyo, succeeding Dr. S. Kimura, who resigned last summer. Along with some other Christian schools, this one has been granted portraits of Their Imperial Majesties The Emperor and The Empress. The entire student body was drawn up to greet the coming of the president and honor guard bearing the portraits to the campus from the Department of Education. They must be constantly protected from all harm, and are brought forth from their special repository only on the occasions of important ceremonies, when they are most carefully handled.

**Himeji Girls' School Has New Head:** The pastor of the Baptist Church in Himeji, the Rev. S. Namioka, has recently resigned to become principal of the Hinomoto Girls' School in the same city, succeeding Mr. K. Yamamoto, who resigned some months ago. The school is striving to become self-supporting, and at the same time has put on a successful building program.

**New School for Health Workers :** Promoted by missionaries a school training young women to be specialists in public health has recently been established in Tokyo. Nine were graduated in March.

**World Educational Conference in Tokyo :** The Seventh World Conference of the World Federation of Education Associations is to bring a large number of prominent educators to Japan in August. It aims at improving inter-

national relations. A wide variety of exhibitions on culture, art, religion, and education are being arranged. The Imperial Museum will open exhibits which the average tourist is never permitted to see. The Japanese Education Association is making elaborate preparations for this most significant gathering.

**Prof. Uemura Goes to Formosa :** Mrs. Tamaki Uemura, well known teacher in the Japan Theological Seminary, Tokyo, has gone to the southern colony of Formosa to become the first head of the girls' school in Tainan, succeeding Miss Jessie Galt. This is an outpost of the English Presbyterians. The new principal has been the outstanding woman leader in theological circles in Japan.

**Christians Train "Second Generation" Students:** Among the agencies for assisting young citizens of other countries born of Japanese parents is the Waseda International School, Tokyo. It has about eighty students from six or seven countries who are preparing to enter institutions of higher learning here. Last year's graduating class numbered 24, of whom the majority were from Hawaii. The course regularly covers two years, and at present uses the plant of the Waseda Brotherhood, near the campus of the great university. The founder, Dr. H. B. Benninghoff, is still director.

**Korean Christian Schools May Be Closed:** American Presbyterians in Korea some months ago made the following recommendation; "Recognizing the increasing difficulties of maintaining our mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the mission approve the policy of retiring from the field of secular education." It is reported that this is being carried out gradually. Some 250 schools, most of them of primary grade, may be effected.



## New C. L. S. Publications

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The Christian Literature Society has published over fifty new titles and more than twenty reprints during 1936. Among the former there is one striking new departure, a large book in Braille type for the blind. This is *The Autobiography of Helen Keller*. Another interesting event is the appearance of the first book on our lists which definitely enlists sympathy for lepers—the novel, *Akeyuku Daiji*, by a leper woman, based on the writer's own sad experiences and on the life-story of a leper friend.

The most substantial scholarly work brought out by C. L. S. during the year is *Kirisuto Kyō Shodai Kyōkwai Shi* (History of the Christian Church from the Earliest Times to A. D. 461), by the Rev. P. T. Imaizumi. It is the most important original book on Church History which has appeared since the C. L. S. published Kashiwai's *History of Christianity* many years ago.

John Wesley has held a leading place in C. L. S. publications during 1936 and a life of him is now in the press, to appear shortly. The reason of this lies in the *Kōshin Undō* (New Life Movement) now in progress in the Methodist Church, in connection with the bi-centenary of John Wesley's conversion in 1738, and in preparation for the world-wide commemoration of that event to be celebrated in 1938.

We would again remind our readers of the translation of the New Testament, by Prof. E. J. Goodspeed, undertaken by him at the request of the Chicago University Press. It is in clear, simple everyday English. The C. L. S. edition was photographed from the American one and is published by special permission for use in the Far East. It is valuable for Bible classes, and only costs ¥1.00 in paper cover and ¥1.30 in cloth, whereas the American book is ¥3.50.

# New Publications of The Library of Christian Thought And Life

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ARTHUR JORGENSEN

To publish good books is an excellent idea, but unless the public demand removes these books from the shelves and stock rooms of publishers, it becomes a futile enterprise. But in the long run the quality and message of a book will tell, as we have more than once discovered, and we acknowledge that you helped to bring high standards to bear upon the labors of our Committee. We have tried sincerely and we hope intelligently to study needs and trends of thought and to search for writers qualified to exalt the message of the Christian faith. We submit that our record confirms to a reasonable degree the wisdom of this policy.

## **Books for Ministers**

One object we have had in mind constantly: to produce books of value to the Christian ministry of the various denominations. Obviously the spiritual and intellectual life of the Christian Church as a whole cannot rise above the ideals and practices of the ministry. As a study of our list of publications will indicate, many of our books are of peculiar interest to ministers and we appeal to you again to serve the cause of Christianity in this country by helping us to get our books into their hands. At a meeting of our Executive Committee on November 8, two manuscripts were passed for publication and published in time for the Christmas trade.

## **Christianity and the Problem of Immortality**

By Gosaku Okada. The Japanese title is *Kirisutokyo to Eisei no Mondai*. This volume is No. 5 in our series on Christianity and Modern Problems. The chapter headings of the book indicate the field that has been covered by the author: (1) Ideas of life after death among different races; (2) ideas of immortality in the Old Testament and Judaism; (3) ideas of

immortality in the New Testament; (4) the leading ideas of immortality as revealed in the history of Christianity; (5) the logic of the Christian hope; and (6) various problems of the doctrine of immortality. This is a volume of 220 pages which sells for ¥1.20. The author approaches the subject from the historical point of view and concludes with a defence of the Christian conception of immortality in the light of modern philosophical ideas.

*Translation of Barth's Credo.* It is sufficient recommendation of the quality of this translation to say that it was done by the Rev. S. Kuwada of the Nippon Theological Seminary. We are grateful to Mr. Kuwada for submitting this manuscript to us for publication. In view of the prevailing interest in this country in the writings of the great German theologian, we are glad to offer Japanese readers this translation of "Credo"—a volume that sets forth the gist of Dr. Barth's philosophy of religion.

It now appears necessary to announce that certain volumes previously announced for 1936 will not be available this year. The vicissitudes of the publisher are many and trying. Authors are usually quite optimistic in forecasting the date of completing manuscripts, but almost invariably they find that high grade manuscripts require more time than originally estimated. I believe that two of our recent publications deserve further emphasis. Professor Otsuka's long awaited volume on Christian Ethics has been accorded an unusual reception. A long, unsolicited review appeared in the *Osaka Asahi*, one of Japan's greatest daily papers. The review was written by a member of the editorial staff and commended highly Professor Otsuka's scholarly contribution to the general theme of ethics from the Christian point of view.

Professor Hiyane's *Geographical History of Christianity in Japan* is another comparatively recent volume that has been well received by readers and critics. I hope my readers will keep both these volumes in mind when building up their Japanese library or when securing appropriate gifts for friends. The Japanese name of the Library of Christian Thought and Life is, *Kirisutokyo Shiso Sosho Kankokai*, and the address is 2, 1-chome, Nishi Kanda, Kanda, Tokyo.



# Book Reviews

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Edited by L. S. Albright

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*MISSIONS TOMORROW.* Kenneth Scott Latourette. Harper & Bros., New York, 1936, \$2.00.

It must have taken a good deal of temerity to give this excellent book such a title. According to current trends of writing it cannot be taken for granted that there will be any missions tomorrow. And as to charting the course which such missions may take, none but the most audacious prophet would attempt it. No one knows this fact better than Professor Latourette of Yale University, and for this very reason no one is better qualified than he to make the attempt. This book is the result of a series of lectures delivered to students at several theological seminaries during the past year. It is frankly a rationale of foreign missions, written from the standpoint of informed appreciation and balanced criticism. In the preface the author confesses to hours of gloom as he contemplates the present world view in missions, but he asserts that it is never without "signs of hope."

Five major divisions carry the argument in logical sequence. The survey of the future is first triangulated on the solid basis of a review of the fast-receding world of which foreign missions was a part. The author is not the first nor the last to attempt in a few pages an analysis and appraisal of the nineteenth century, with its characteristic phenomena and their essential causes, but he has done it well. Particularly sound is his observation that although an era is closing many of the elements that comprised it continue into our day and will determine our tomorrows.

If any missionaries under the barrage of contemporaneous criticism should be tempted to think that their profession is an insignificant one or needs defense, they would be heartened by reading Professor Latourette's

appraisal of the importance of the total missionary movement thus far. "Here has been one of the major movements of the modern age" . . . . . "The missionary enterprise has represented in its most nearly pure form the Christian conscience of the West" . . . . . "The very magnitude of the missionary enterprise is impressive. Never has the world seen anything quite to equal it. Not only has the record never been approached by any other religion, and not even in any previous century by Christianity itself, but never before in the history of the race has any group of ideas, religious, social, economic or political, been propagated over so wide an area or among so many people by so many who have given their lives to the task." . . . . "The missionary movement of the past century has been the most notable outpouring of life in the service of alien peoples which the world has ever seen."

The second chapter is a very able survey of the present situation in Christian missions throughout the world in fourteen geographical areas which are separately treated. This section shows wide and constant reading, and a direct contact with leaders in all the Christian movements studied. It is the work of an expert, which if it is as accurate in its facts and insights in all the fields as in the treatment of Japan is worthy of high praise. Of the entire world movement right up to 1936 the conclusion is "The results have been too striking to make dominant anything other than the note of amazing success."

On this solid base-line is laid a chapter on the forces and movements which are making the new day. The material in this part is of course not original, but it is painstakingly assembled and is so set forth as to deepen the reader's conviction of the complexity and difficulty of the days that lie ahead, and the necessity for a movement of religious passion and social idealism commensurate with the demands of the coming age.

This leads naturally to the fourth chapter which is an answer to the question "Has the new day a place for Christian missions?" The author's answer is a ringing affirmative. He asserts "the unchanging and persistent need of men everywhere for the Christian gospel" . . . and "the obligation and privilege to share it with all men." The evangelization of the world in this generation instead of being a worn-out slogan of by-gone days is an insistent challenge to every changing generation in relation to its own new

world of neighbors. Its urgency for the present generation of Christians is heightened by the world situation today. Christian Missions is "the one fellowship which, the world round, is lifting men's horizons above themselves and their selfish interests to a higher center of loyalty." "Missions must be continued."

The concluding chapter offers the program of missions in the new day. Some of its keynotes are . . . "The time has come to advance." "New methods are required." "New problems demand solution." "The changes will not be easily made." "Few if any of us see what the changes should be." "The new age calls for pioneers, but much of the old must be continued." The present types of work are taken up one by one and dealt with in some detail. Education, evangelism, literature, medicine, and relief and reform are studied with discrimination, their major problems set forth and future lines of development suggested. In addition the newer forms of work are treated. To one whose experience of missionary life is set in a Japanese frame the study of this sane and far-seeing program has a widening effect.

Professor Hocking in his noteworthy brochure "Evangelism" describes a highly trained group of Jesuit missionaries in India who have spent a third of a lifetime saturating themselves in Indian culture and thought, and he characterizes them as wings over *Asia*.

Professor Latourette in this book as *wings over the world* offers an elevated view of the total Christian movement. There are those who will say that it is lacking in realism. For instance, if Western prestige is waning since the World War isn't that true of organized Christianity, as well? If the other world religions are failing to hold the modern man, is not this also the case with the Christian church? Simply because the Christian movement is certain ultimately to take root in all younger countries can we draw the conclusion that the missionary movement will continue to be the medium of its development or that American Christian workers will have any creative part in it? Is the support of missions in America a fresh, vital interest today, or is it moving on a spent momentum? What will a growing nationalism do to the foreign missions movement in the next twenty years? And finally, what will one more war do to it? These questions and others haunt with their grim realism those who plod the dusty



trails of Christian work overseas. Would a higher elevation furnish a needed corrective to our perspectives? At any rate Professor Latourette has given us a heartening book to read and ponder.

—Charles Iglehart.

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*MISSIONARY ARTICLES IN "CHRISTENDOM."* "*The Missionary as Social Changer*" by Guy W. Sarvis. (Vol. 1, No. 5, pp. 826 ff.) "*New Missionary Dimensions*" by Hugh Vernon White. (Vol. 1, No. 4, pp. 612 f.) "*The Missionary Emphasis for Today*," by Kenneth S. Latourette. (Vol. 1, No. 2, pp. 296 ff.)

CHRISTENDOM is full of thought-provoking articles, but none more so than these three dealing with missions and missionaries. They are not a series, and indeed they represent quite differing points of view, each in a sense negating the other two, but taken together they compel honest thinking on the subject of the relation of the missionary to the developing Christian movement in foreign lands.

Professor Sarvis of Ohio Wesleyan University, a sociologist, sees the missionary as a revolutionary agent of a western culture, causing changes of profound social import. His postulates would hardly command the assent of most Christians, though they are stated with a disarming assurance. Religions are propagated with no relation to their validity, but chiefly because they form a part of some given culture. Cultures are classifiable as higher and lower in terms of economic amplitude. The lower always accepts the higher, and gives little or nothing in return. All this is as it should be. "For both preacher and automobile agent 'sales promotion' is the normal and approved behavior." "The changes which missionaries seek to produce are practically all aimed at substituting Western for native ways." Thus the argument runs. In conclusion the author says: "The standpoint of this article is frankly pragmatic, or should I say, eclectic and utilitarian." By way of comment we would add,—also deterministic and pagan.

At the opposite extreme of liberality and appreciation of non-Christian cultures is Dr. White's article. He selects two principles as symptomatic of the new developments in the missionary enterprise. One is the necessity

for making the younger Christian movements truly indigenous in a sense and degree not yet accepted by the missionary canons nor acceptable to them. The result would be something very different from the Christian church as we know it. The other is the desirability of presenting Jesus' personality and teachings with no attempt to "proselyte," in other words, to enlist membership in a Christian church at all. "There is a great need for open intercourse without propagandist intent." Of course the corollary of this would be the discontinuance of the sending of missionaries in any systematic way and the dissolution of foreign mission boards, of one of which Dr. White is a secretary. It is a generous and a thoroughly Christian point of view, and in individual cases it is already being tried in various countries. We know of one board that supports a missionary who lives in Rabindranath Tagore's ashram and has no propagandist purpose. Further we are told that Stanley Jones never seeks the "conversion" of the Hindus whom he addresses in his meetings, and that no decisions for the Christian faith accompany his work. This, however, is far from saying that such should be made the norm for all contacts between Christians and non-Christians throughout the world.

"We frankly wish all men to be Christian." Thus Professor Latourette, whose missionary emphasis for today when reduced to its simplest terms is an emphasis on the growing church in the receiving countries. This article contains much material that is common to his recent book *MISSIONS TO-MORROW* in a critique of the current missionary situation. It calls for drastic changes in method. But it swings continuously around the orbit of loyalty to the church, of self-effacing service of society through the church and of international cooperation and fellowship in the church. Altogether, it would seem to us, a sound and constructive criterion for judgment upon our present missionary movement and for policy-making in the future.

—Charles Iglehart.

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*BARCLAY OF FORMOSA. Edward Band. The Christian Literature Society (Kyo Bun Kwan), Ginza, Tokyo. 1936. Price, ¥2.50.*

Saintliness and fitness as a servant of Christ stand out in this tribute

to the memory of that son of Scotch Covenanters, Thomas Barclay, who went to the Formosans at the age of 26 and stood as their leader and friend for sixty years until his death in 1935. His story reflects the progress of their church for all but the first ten years of early missionary work.

On his 16th birthday anniversary he drew up a sacred covenant with his God; a document he was to sign annually for nearly seventy years—" . . . This day do I, with the utmost solemnity, surrender myself to Thee. I renounce all former lords that have had dominion over me; and I consecrate to Thee all that I am and all that I have; . . with an ardent desire and humble resolution to continue Thine through all the ages of eternity; ever holding myself in an attentive posture to observe the first intimations of Thy will, and ready to spring forward, with zeal and joy, to the immediate execution of it . . . Use me, O Lord, I beseech Thee, as an instrument of Thy service! Number me among Thy peculiar people . . ." During the seventeen years of their married life, Elisabeth, his wife, also signed it. While religious young men of his generation may frequently have made such covenants, the sublime thing about it is that he should have lived according to it so long and so faithfully, adjusting his whole life by this regulator to God's will, the mainspring. It gives new meaning to the word "Covenanter."

"Never refuse a cup of tea or an invitation to preach" was his motto. It is rather a simple formula for becoming doctor of divinity, moderator of the Presbyterian Church of England, and holder of the Order of the Rising Sun from H.I.M. The Emperor! But Barclay surely earned all that by using the maxim with fine judgment, devotion to duty, and a mind both profound and lively.

In 1885 in a Hakka village in southern Formosa he encountered hostile villagers in a way which reminds us of Christ. It grew out of a dispute over property. The young men of the village attacked a meeting of the brethren armed with several loads of filth from their dunghills. " . . Then I stepped out in front to tell them that we yielded to superior force, and would not meet again until the authorities had been consulted. But they refused to listen, and continued ladling filth upon me from head to foot . . . . . " This dates back to the Japanese occupation, but it is no wonder that it is still narrated by the believers.



Soon after this he earned the title, "The Man who Saved a City. Meeting the Japanese army as a mediator, he persuaded General Nogi to enter Tainan peaceably, that is, without destruction. Many of the Japanese soldiers were treating the natives roughly, but Barclay was able to appreciate the point of view of the victors, and rejoiced over the meeting of Formosan Christians with believers among the soldiers. When the island became part of the Empire the proclamation issued was in three languages, corresponding to those found in the inscription on Christ's cross—Japanese for Latin, Chinese for Hebrew, and English for Greek.

About the time I was born the missionaries in Formosa were handing authority over to the local leaders to an extent which led one among them to decide that he should sing his "Nunc Dimittis" and return to his native land.

Read and learn how the language was Romanized so that the common people might understand the gospel; how asthma was cured by faith; how a preacher, attacked and plundered, proved to the police that he was a Christian by writing out the names of the Twelve; how the invaders trusted the Christians among the islanders as of superior moral fiber; how Calvinism and Kelvinism were merged in early teaching; how a Japanese talked of "Scotch mussunary" (taken for 'missionary') when he meant "machinery"; how a piece of land was bought and had to be given up after seven years' negotiation because building there would disturb the "influences," when the real reason was failure to tip the local powers that were; how printers in the old Fukuin Press in Yokohama, and in the Commercial Press in Shanghai (when it was destroyed by Japanese fire in 1932) helped in giving the Formosans the good news as translated by Dr. Barclay; how even at seventy the veteran enjoyed playing tennis.

Said Barclay in a letter to a pioneer, "I often think it is comparatively easy for us to continue the work placed into our hands; but I wonder if I would have had faith and grace to attempt the beginning. All the more grateful remembrance to you who did." That is exactly the way one feels in laying down this story of a noble life, the record of the devoted service of a man who probably was active longer than any other missionary in the Far East has served.

The Rev. Edward Band, M. A. Cambridge, colleague of Barclay, and

leader of Formosan youth since 1912, wrote this book particularly for young people in England and Scotland. He was head of the middle school in Tainan until 1935, when he gave way to a Japanese principal and was named honorary principal.

—J. Howard Covell.

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*BROTHERHOOD ECONOMICS. Toyohiko Kagawa. Harper & Brothers, New York and London, 1936. \$1.50.*

"Kagawa's message to America." "Kagawa's plan for Christian Co-operatives, fully outlined, and his theory of Christian economics completely discussed for the first time in book form."...Thus did the book cover announce the volume of lectures on the above subject delivered first at Colgate-Rochester Divinity School and later expanded and developed into their present form.

Toyohiko Kagawa might well be called the greatest "Doing disciple" of Christ in the world today. With the following words he starts off this series of lectures: "With creeds alone I do not expect it (the Church) to be able to save the world. Not that creeds are unimportant, but along with creeds and dogmas there is need for the application of redeeming love in social life."

"Brotherhood Economics" starts in hell—for "the policy of *laissez faire* has led us into hell," and since that is where the great majority of humanity now finds itself, there is where Kagawa, as in Shinkawa slum days, thinks religion must start today if a way is to be found out of the chaos of which he treats in his first chapter.

Not doctrines but active love, is Kagawa's slogan: "It is love in action which might enable us Japanese to sacrifice all our Oriental background for this pearl of great price."

Religion is to economics as digestion is to the nervous system. The Lord's Prayer consists of three petitions for spiritual and three for economic fulfilment. There are seven elements of value in human existence—life, labor (or energy), change, growth, selection, order (or law), and purpose—and in the Bible Christ explicitly recognizes all of them. "When man is conscious of the whole of life (as represented in these values) he becomes

very religious . . . . . When the economic life does not coincide with the religious life, which should fulfill the purpose of God, it loses its significance. . . . . The Cross of Jesus meant the fusion of the love of God and the love of man at one focus . . . . (for) . . . Love is God-activity flowing through human channels . . . . . Faith is, after all, a belief in possibility through God . . . . The religious life is the whole of life relying on the love of God."

So much for Kagawa's religious philosophy of economics. Now a glimpse of his psychological interpretation of society. "The way to construct a new society . . . . . is to be found in a new religious economics which is based upon man's awakened religious consciousness . . . . . Conscious economics is concerned with attention, association, memory, judgment, speculation, learning, knowledge, beauty, goodness, and holiness . . . The materialistic view of history has no value in the occupational and vocational struggle of today which is built on a psychological structure . . . . The culture of an age is determined according to the degree of awakening of the conscious life of its people, which (in turn) develops and controls the form of materialistic production, distribution, and consumption. . . . . True capital is social capacity itself possessing the necessary (psychological) elements of the power of life, labor, change, growth, selection, law, and purpose . . . . . Material things become economically useful only as they receive man's spiritual response. . . . . Marx failed to remember that the machine itself was invented by man. . . . . Economic value, then, is inseparable from subjective and objective value. . . . . The religious movement in which the so-called materialistic economic world cannot be involved should be regarded as suffering from paralysis."

Conversely, Kagawa makes it clear that economics viewed from any standpoint other than the religious and universal is futile. "How can an economic revolution be accomplished? . . . Only by a change in man's consciousness, progressing until it is organized into social consciousness, can economic revolution be completely realized. . . . . When we speak of religious consciousness, we mean fundamental cosmic consciousness. . . . . This socializing movement, based on a classless society, is the same at heart as Jesus' conception of the Kingdom of God. . . . . True economic revolution can only be accomplished when an awakening consciousness of life is socialized as was Christ's."



From this point Kagawa plunges into a treatise on the application of the spirit of brotherhood to modern economic life, the Cooperative way. He gives a brief but stirring history of the Agape in the various forms of its expression of social love. He diverges at the rise of the Protestant movement to show how man's psychological desire for freedom has to some extent retarded the socializing movement of religion and economics. "The most important problem facing modern economics (and religion) is . . . how to harmonize these two, freedom and brotherly love. Here enters the Cooperative movement."

The last four chapters of the book deal in historical and expository fashion with the cooperative movement as it is establishing itself in society. For those who would grasp the essential character of the cooperative spirit the following caution is important: "It is unwise to organize one type of cooperative by itself. There should be many types which can federate." There is a particular type of cooperative for every element in Kagawa's hierarchy of human values:—For *life* we need health insurance and life insurance cooperatives; for *labor* we need producers' cooperatives; for *exchange* we need marketing cooperatives; for *growth* we need credit cooperatives or credit unions; for *selection* of occupation we need mutual aid cooperatives; for *order* we need public utility cooperatives; for *purpose* we need consumers' cooperatives . . . . . seven types of brotherhood. Only then can we get rid of exploitation." This part of the book is especially helpful to those who wonder how Kagawa hopes to carry the organization of cooperatives into the heavier, the larger, and the more widely flung industries of a nation, as well as into municipal and provincial management. He defines the nature and function of each of these types of cooperatives and gives examples of their operation, both good and bad.

From the beginnings of cooperative organization on a small scale Kagawa proceeds to its expansion to national proportions as a Cooperative State. "This would be built upon the basis of economic cooperatives incorporated into a national federation and would consist of two houses, called the industrial congress and the social congress, and a cabinet. The purpose of a cooperative federation would be to free national industry from the system of exploitation, and to lead it to planned economics." He then delineates as clearly as possible in such a theoretical order the functions and

functionings of such bodies, together with some suggestions about the probable continued need of a police force. He treats also of the manner in which the transition might be made most easily and without violence from a capitalistic to a cooperative economic system, and then states his convictions with respect to private ownership and individual enterprise. "I do not recognize the right of private ownership in the fields of production, marketing, transportation, monetary circulation, mutual aid, and utility cooperatives. But I do believe that it is quite legitimate to recognize private ownership of money and personal requirements, . . . the right to privacy, undisturbed study and experimentation." This is necessary "in order to encourage social progress through individual invention and discovery."

In an earlier chapter Kagawa proposes the reconstruction of the historic Christian Brotherhood Movement through seven types of economic cooperatives and a cooperative state into a Christian Cooperative Internationale. In the last chapter he describes the cooperative movement as he envisions it in operation in a world economy. The conditions which menace peace today are largely economic: "over-population, lack of natural resources, questions of international finance, conflicting commercial policies, policies of transportation." Yet "it is a misconception that the human race needs to suffer from lack of food. . . . Humanity starves because it is too short-sighted to try to establish a new economic policy based upon mutual love." This, however, can only be realized through religious awakening to full consciousness to social interdependence. And to this end, "the cooperative movement must begin with a thoroughgoing educational movement."

Throughout the book Kagawa is essentially the Christian evangelist:—"The Christian consciousness is intimately concerned with this new cooperative system. . . . The religion of Jesus is the religion of incarnation. It is the good news that in this world man with all his limitations may realize God-consciousness." And the book ends with the exhortation:—"So with the same courageous spirit that drove millions of men to dedicate their lives to the Crusades and to the reclamation of the Holy Land, let us without delay endeavor to *cooperatize* the economic system of the world."

From the reviewer's viewpoint the only ones who could possibly take exception to Kagawa's thesis and its development are capitalists, Marxians,

professional politicians, religious fundamentalists, Barthians, and nationalists; and since this writer is none of these, there seems little to add to this review except another quotation from Kagawa's lips: "It's impossible, but imperative!" Perhaps it may be relevant also to recount an anecdote that is now going the rounds here about Kagawa's advice to an Australian who had a troubled conscience over the size and quality of the house in which he and his wife were living. Kagawa's response was: "If you and your wife are living by and for yourselves alone in that house, it's too big; but if not, then perhaps you'd better add on a few rooms." In "Brotherhood Economics" Kagawa is adding rooms to our social order so that more people may be accommodated at the living standard of efficiency and comfort for all.

—T. T. Brumbaugh.

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*A SHORT HISTORY OF JAPAN.* Ernest Wilson Clement, Kyo Bun Kwan, Tokyo, ¥3.00.

Professor Clement's handy and useful Short History of Japan has gone through numerous impressions and revisions since its first appearance in 1915. The chapter on the Taisho Era, formerly placed after the Appendix, has now been incorporated in its proper place, and an additional chapter by Mr. Arthur Jorgensen on The Showa Era brings the book up to date, or until the end of June 1936. The Appendix with its useful information on Physiography, Provinces by Circuits, Prefectures, Lists of Emperors and Empresses, Shōguns, Regents, and Japanese Year Periods, has been corrected in the matter of populations. In place of the old map in the center of the book, new maps of Japan, Saghalien and Korea (with Formosa and the Riukiu Islands inset) and Manchoukuo, appear conveniently in the book-ends. Unfortunately the Index does not completely cover the new material now included.

Mr. Jorgensen's chapter on the Showa Era is based on rather scanty source materials, almost entirely in English, and is something between a day-by-day chronicle of events and a magazine article, covering the ten-year period in some thirty-three pages. The proof-reading of this section was very poorly done, and the text is marred by numerous typographical errors, at least one mistake in spelling, frequent omissions and repetitions



of words or phrases and of one fairly long section on page 210, seriously compromising the meaning of the text in some cases. This is most unfortunate, for the chapter is very well written and presents an interesting and illuminating picture, or rather a series of moving pictures, of recent events in Japan. Moreover these are related to the Meiji and Taishō periods in such a way as to make the development of Japan intelligible and impressive.

Mr. Jorgensen is obviously sympathetic to Japan in her fundamental political and economic difficulties, but holds no brief for the methods by which certain groups within the nation have sought to solve these problems.

—L. S. Albright.

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## Short Notices

*THE RELIGIOUS DIGEST.* In the February number of this new monthly published by the Eerdmans Publishing Co., Grand Rapids, Michigan, condensations of two recent *Quarterly* articles appeared. Mr. Shively's Federation paper, "A Program of Household Religion," and Mrs. Gauntlett's paper, "The Church's Contribution to the Modern Home," likewise presented first at the Federation conference, were chosen by the editors of this new digest as their first selections from the *Quarterly*.

*WORLD CHRISTIANITY—A DIGEST.* This new quarterly in the now popular digest style and of pocket size, made its official bow in January of this year. Announced as "an official organ of A Movement for World Christianity" the scope of the first number is far wider than any single movement or emphasis. Over one hundred pages of intelligently made condensations of articles bearing on World Christianity from the secular press as well as from specifically religious and missionary periodicals make up the contents of the first issue. If the standard is continued, this Digest will become indispensable to any Christian who has the world vision. (Published at 140 S. Dearborn St., Chicago; subscription price, one dollar a year.)

*HERITAGE OF BEAUTY.* Daniel Johnson Fleming, Friendship Press, New York, 1937, 95 pp. 45 illustrations. The sub-title of this beautiful large paged book with its many excellent illustrations is "Pictorial Studies of

Modern Church Architecture in Asia and Africa, Illustrating the Influences of Indigenous Cultures." From the simple open air worship platforms of India, the prayer gardens of China and thatch-roofed clay huts of Africa to the more elaborate examples of Christian houses of worship built in the native styles of India, China, Annam, Ceylon, Japan, and elsewhere, the book succeeds in demonstrating how beautifully and fittingly Christianity may be expressed in the aesthetic forms of various peoples. The examples given from Japan—Christ Church and the Roman Catholic chapel at Nara, and the Episcopal chapel at Hikone—make one wish that all Japanese church architecture might be as much at home amid Japanese surroundings.

*YOBUKI* (Translation of the book of Job, with commentary), Kiichiro (Hangetsu) Yuasa, Alpha Press, Tokyo, 230 pp. Paper, 90 sen. This translation of the book of Job into modern literary Japanese follows the publication of the author's book of Proverbs several years ago, and will be followed in due course by the Psalms and Song of Solomon. Mr. Yuasa, a graduate of Doshisha and a former student of Semitics at Oberlin and Yale has devoted thirty years to a study of Hebrew poetry, and the resulting translations are widely welcomed as evidence that Japanese scholarship is maturing toward that much needed end, the revision of the Old Testament.

*JOHN E. WILLIAMS OF NANKING.* W. Reginald Wheeler. pp. 222. Price \$2.00. Revell, 1937. This story of John E. Williams, vice-president of Nanking University, who lost his life in the Nationalist revolution of 1927 is an important missionary document. Murdered as the result of a misunderstanding by irresponsible soldiers of the side which he favored, the death of Dr. Williams stands forth as a tragic mistake. His death was not so much one of martyrdom as it was an example of the hazards that exist even today in missionary work in a disordered land. The author, who was an intimate and loving friend, emphasizes the constructive values in Dr. Williams' life—his capacity for friendship, his lack of race prejudice, his humor, his faith, his love for China and the Chinese, his devotion to the university to which he had given his life. Although the final chapter is too much of the nature of a "testimonial," the author in the rest of the book is content to let events speak for themselves, sometimes with very effective results.

—Willis Lamott.

# Personals

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Compiled by Margaret Archibald

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## NEW ARRIVALS

**BELLINGER.** Rev. and Mrs. John Bellinger (MEFB) arrived in Japan on the S.S. "Tatsuta Maru" on March 26. Mr. Bellinger is to teach in Aoyama Gakuin, Tokyo.

**BEWS.** Dr. and Mrs. Donald Bews are expected in April, and will live at Karuizawa, where Dr. Bews will be in charge of the Karuizawa Sanatorium. Mrs. Bews is the daughter of Rev. and Mrs. H. F. Woodsworth of Kwansei Gakuin, Nishinomiya.

**HECKLEMAN.** Miss Eleanor Heckleman (PE), daughter of Rev. and Mrs. F. W. Heckleman of Aoyama Gakuin, Tokyo, has been appointed assistant dietitian at St. Luke's Hospital, Tokyo, and will take up her duties in May.

**HITCH.** Mrs. E. Hitch and Miss Alice M. Hitch (YM) arrived from Australia on March 2 for work in the Yotsuya Mission. Mrs. Hitch previously had nineteen years experience as a missionary in Japan and China.

**WANSEY.** Rev. J. C. Wansey (CMS) arrived in February and is located in Sapporo. He is the fifth missionary son on the staff of the Church Missionary Society, Japan Mission.

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## ARRIVALS

**BARNS.** Miss Helen Barns, for three years a teacher at Baika Girls' School, Osaka (ABCFM), returned in the fall to teach at Keisen Jogakuen (Miss Michi Kawai's school).

**BENNETT.** Rev. and Mrs. H. J. Bennett (ABCFM) have returned to Japan



after an extended furlough and have resumed their work in Tottori.

HEASLETT. Rt. Rev. Bishop S. Heaslett (CMS) returned from furlough in February and has resumed residence in Yokohama.

HECKELMAN. Rev. and Mrs. F. W. Heckelman (MEFB) and daughter Grace returned to Japan from furlough on the S.S. "Hiye Maru," on April 2. They are located at Aoyama Gakuin, Tokyo, as before.

LEGALLEY. Mr. Charles M. LeGalley (ERC), who for several years acted as the Secretary of Missionary Education in the Evangelical and Reformed Church in the United States, returned to Japan in the fall, and has resumed his work as an English teacher in the Tohoku Gakuin, Sendai.

NICHOLSON. Mr. Herbert V. Nicholson (AFP) returned to his home in Mito on March 5, after a short furlough. Mrs. Nicholson and children have remained in the United States, where the children are in school.

NUGENT. Rev. and Mrs. W. Carl Nugent (ERC) with their family have returned from furlough and resumed their work in the evangelistic field of Yamagata.

NUNO. Miss Christine M. Nuno (PE) of St. Luke's Hospital, Tokyo, is returning from extended furlough in the United States early in May.

SMYTHE. Rev. and Mrs. L. C. M. Smythe (PS) arrived in Kobe on the S.S. "Hakone Maru" on March 19, from a short furlough spent in the United States and Europe. They return to Nagoya where Dr. Smythe is connected with the Kinjo Girls' School.

START. Dr. and Mrs. R. K. Start (MSCC) returned in February from furlough spent in Canada, and are again located at the New Life Sanatorium, Obuse. Mrs. Start was the former Miss Kathleen Butcher of the New Life Sanatorium.

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## DEPARTURES

BAGGS. Miss M. C. Baggs (CMS) left for furlough in England on April 6, by the S.S. "Empress of Russia."

BARR. Miss Lulu M. Barr (UCC) of the Toyo Eiwa staff sailed for her home in Canada on March 18, by the S.S. "Empress of Asia."

BATES. Mrs. C. J. L. Bates, Jr. returned to America by the S.S. "Empress of Japan" on March 2, following the news of the sudden death of her father. Rev. C. J. L. Bates, Jr. will leave for America by the Kokusai Steamship Line in April.

BOWLES. Mr. and Mrs. Gilbert Bowles (AFP) expect to sail for the United States on the S.S. "Chichibu Maru" on June 10, to be away for one year. They are official delegates to the World Friends Conference which is to be held in Philadelphia in September of this year.

HOWARD. Miss R. D. Howard (CMS) sailed on March 16 for a short furlough in England. She hopes to return to Japan in October. Her address will be c/o W. A. Fox Esqr., Brook House, Storrington, Sussex.

KILBURN. Miss Elizabeth Kilburn (MEFB) of Sapporo, sailed for the United States on furlough on the S.S. "President Hoover," on March 13.

LANE. Miss E. A. Lane (CMS), Principal of the Bible Women's Training School, Ashiya, left for furlough in March. Her address is Stowe House, 56 London Road, Twickenham, Middlesex, England.

LEA. Miss L. E. Lea (SPG) of the Shoin Koto Jo Gakko, Kobe, left for furlough in March. She will spend a short time in Canada before going to England.

LLOYD. Mrs. J. Hubard Lloyd (PE) and four children sailed on February 17 for furlough in the United States, preceeding Mr. Lloyd who leaves on regular furlough in May. Address: c/o Mrs. Barton Myers, 316 Pembroke Avenue, Norfolk, Virginia.

MCCONNELL. Miss Alice McConnell (JRM) left Yokohama on the S.S. "Empress of Canada," on February 2, for Ireland via Canada.

MCGILL. Miss Mary B. McGill (PE) of St. Barnabas' Mission to Lepers, Kusatsu, is leaving the end of April on regular furlough.

NEWMAN. Rev. and Mrs. R. G. Newman (UCC) and two children sailed on the S.S. "Hikawa Maru" on March 30, for Canada. Mr. Newman has been teaching in Nagoya.

SCHROER. Rev. and Mrs. G. W. Schroer (RCUS) and children of Morioka are sailing on the S.S. "Tatsuta Maru" on April 28, for furlough in the United States. While in America Mr. and Mrs. Schroer will pursue graduate study at Hartford School of Religion.

WILKINSON. Mr. and Mrs. C. S. Wilkinson (JEB) left at the end of Janu-

ary for a few months vacation in the United States.

WOODD. Rev. and Mrs. F. H. B. Woodd (CMS) sail on the S.S. "President Taft" on April 26, for furlough in the United States.

YOUNG. Rev. and Mrs. L. L. Young (PCC) returned to Canada in March on account of Mrs. Young's health. They hope to be able to return to Japan at some time in the future. Their address is: Picton, Nova Scotia, Canada.

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### CHANGE OF LOCATION

DYASON. Miss K. E. Dyason (CMS) who has been living in Kure has moved to Seishi Jogakuin, Sarushinden, Ashiya, Hyogo Ken.

HENTY. Miss A. M. Henty (CMS) is living at 1 Minami Iga Machi, Yotsuya Ku, Tokyo, which will be her permanent address.

JOST. Miss Eleanor E. Jost (UCC) has moved from Tokyo to Shizuoka, where she will teach in the Shizuoka Eiwa Jo Gakko.

STROTHARD. Miss Alice O. Strothard (UCC) has moved from Shizuoka to No. 2 Torii Zaka, Azabu Ku, Tokyo.

UTTLEY. Miss I. C. Uttley (CMS) has moved to 1 Minami Iga Machi, Yotsuya Ku, Tokyo.

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### BIRTHS

RAY. A daughter, Mary Evelyn, was born to Rev. and Mrs. Hermon S. Ray (SBC) of Tokyo, on January 20, 1937.

WOODD. A daughter, Janet, was born to Rev. and Mrs. F. H. B. Woodd (CMS) of Nishinomiya, on February 14.

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### MARRIAGE

ROWLAND-PLACE. Miss Pauline A. Place (MEFB) of Nagasaki was recently married to Mr. Charles M. Rowland. They are making their home in Holtville, California.



ZAUGG-HANLEY. Dr. David J. Zaugg, son of Rev. and Mrs. E. H. Zaugg (RCUS) of Sendai and Miss Ann Cullen Hanley of Cleveland, Ohio, were married on October 22, 1936, and are residing in New Orleans, where Dr. Zaugg is engaged in the Public Health Service.

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## DEATHS

BARTLETT. Rev. S. C. Bartlett, D.D. (ABCFM) died in Hanover, New Hampshire, on February 1. Dr. Bartlett served in Japan as follows: Doshisha University, 1887-1890; Tottori, 1894-1904; Sapporo and Otaru, 1905-1912; Doshisha University, 1922-1935.

BENNETT. Mrs. Albert A. Bennett (ABFMS) died at her home in Ridgewood, New Jersey, December 8, 1936. Mrs. Bennett came to Japan in 1879, and returned to America shortly after Dr. Bennett's death in 1909. During her thirty years in Japan Mrs. Bennett lived in Yokohama, where she and Dr. Bennett were associated with the Theological Seminary.

HYNING. Mrs. Conrad Van Hyning (nee Florella Pedley) (ABCFM) died in Jacksonville, Florida, January 13. She was located at Kobe College 1922-25.

OSTROM. Rev. H. C. Ostrom, D.D. (PS) died January 20 at his home in Kobe. Dr. Ostrom came to Japan in 1911 and was located in Tokushima until he was appointed as a teacher in the Central Theological Seminary, Kobe, in 1921. He served in this last position until the time of his death.

SOPER. Dr. Julius Soper (MEFB), one of the founders of the Methodist Episcopal Mission in Japan, died at his home in Glendale, California, on February 5, aged 92.

WALNE. Rev. Ernest N. Walne, D.D. (SBC) died in Berkeley, California, October 31, 1936. Dr. Walne was one of the two pioneer missionaries of the Southern Baptist Mission in Japan. He came first to Japan in 1892, and retired after forty-two years of service.

# MISCELLANEOUS

**AXLING.** Rev. William Axling, D.D. (ABF) at the invitation of the National Christian Council of the Philippine Islands, spent several weeks in the early spring in the Philippines, where he had a full program of conferences and addresses.

**BAKER.** Bishop and Mrs. James C. Baker of the Methodist Episcopal Church, resident in San Francisco, arrived in Japan on the S.S. "President Cleveland," on March 9, and returned to the United States on the S.S. "Chichibu Maru" on April 8, after visiting various mission stations in Japan and Korea and holding the annual mission meetings.

**BATCHELOR.** The Ven. Archdeacon J. Batchelor (CMS) is spending a short furlough in England, and was included in King George VI's first Honors List. He received the Order of the British Empire.

**BATDORF.** Bishop G. D. Batdorf of Harrisburg, Pennsylvania, who came to Japan in December to visit the work of the Japan United Brethren Foreign Missionary Society, left Kobe on January 2 for South China and the Philippines. After seeing their work in those fields he planned to continue on via the ports to the Holy Land and Europe. Accompanying Bishop Batdorf were Mrs. Batdorf and Dr. and Mrs. S. C. Enck, also of Harrisburg.

**BUXTON.** Rev. Barclay F. Buxton, one of Japan's earlier missionaries, expects to visit Japan from June to October of this year. Further details of his visit and proposed meetings can be obtained from Mr. James Cuthbertson, 7 Shiomidai Cho, 4 Chome, Suma, Kobe.

**CRAGG.** Rev. W. J. M. Cragg, D.D. has resigned from the position of pastor of the Kobe Union Church, his resignation having taken effect March 31.

**CREW.** Mrs. Glenna Crew, a teacher in Kobe College, (ABCFM) 1931-36, recently joined the staff of Pleasant Hill Academy, Pleasant Hill, Tennessee. This school is maintained by the American Missionary Association.

**DRAPER.** Miss Marion R. Draper (MEFB) is the translator of Dr. Toyohiko Kagawa's new novel, "The Land of Milk and Honey," a 1937 Hodder and Stoughton publication.



**FULTON.** Rev. C. Darby Fulton, D.D., Executive Secretary of Foreign Missions of the Presbyterian Church, U.S., visited the Missions of that church from February through April. He spent March 25 to April 12 in Japan, visiting the different stations. Dr. Fulton is the son of Dr. and Mrs. S. P. Fulton (PS) of Kobe, was born in Japan, and spent some years as a missionary here before accepting the position of Executive Secretary.

**GEALY.** Dr. Fred D. Gealy (MEFB) has been appointed to teach in the New Testament department of Drew Theological Seminary, Madison, New Jersey, from September 1937, during the sabbatical absence of Prof. Daview from the school. Dr. and Mrs. Gealy's return to Japan will be delayed by about one year.

**JAPAN EVANGELISTIC MISSION.** The J. E. B. Headquarters have been moved to 7 Shiomidai Cho, 4 Chome, Suma, Kobe, where Mr. and Mrs. James Cuthbertson are now living.

**MCKENZIE.** Prof. A. P. McKenzie (UCC) and family are at present in England where Mr. McKenzie is studying at London University. Their present address is, 30 Belsize Square, Hampstead, London.

**NICKLES.** Mrs. Frances Nickels of Hamilton, New York, is making a second visit to the Orient in the interest of missions. She is making her headquarters at the home of Dr. and Mrs. William Axling in Tokyo.

**PAUL.** Dr. Alexander Paul, Oriental Secretary of the United Christian Missionary Society, is now in the Orient and in April visits the schools and churches of the U.C.M.S. in Japan. Dr. Paul arrived in Kobe on March 24, by the S.S. "Empress of Japan."

**RAY.** Miss Elisabeth Ray arrived from the United States on March 7, to spend some time with her parents, Rev. and Mrs. J. F. Ray, in Hiroshima.